THE

PAGANS

Debt, and Dowry.

OR

A Brief Diſcuſſion of theſe Queſtions,

Whether, How far, and in what Sence, ſuch Perſons of Mankinde amongſt whom the Letter of the Goſpel never came, are notwithſtanding bound to Believe on Jeſus Chriſt *(with ſome other particulars relating hereunto.)*

Returned by way of Anſwer to a Diſcourſe in Writing, lately ſent without Name (together with a Letter, ſubſcribed only, *T. S.*) unto Mr *John Goodwin*, the Author as yet being unknown to him, yet (as appears by the ſaid Diſcourſe) a Perſon of worth, and learning, and (as he ſuppoſeth) a Miniſter of the Goſpel.

By the ſaid JOHN GOODVVIN, Miniſter of the Goſpel.

Who in times paſt ſuffered all Nations to walk in their own ways: Nevertheleſs he left not himſelf without witneſs, in that he did good, &c. Act. 14 16, 17

But I ſay, Have they not heard? Yes verily, their ſound went into all the Earth, and their words unto the ends of the world, Rom. 10. 18.

There is no ſpeech nor language where their voyce is not heard. Pſal. 19. 3.

Cæterum Crux iſta [Chriſti] & in Britannia eſt, & in India eſt, & in univerſo Orbe Terrarum. *Hieron.* in Pſal. 95 10.

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THE PAGANS Debt, and Dowry.

SIR,

ABout a Moneth ſince I received ſome Papers from you by Mr *Robinſon*, Bookſeller, together with a Letter, full of reſpects, and ſuch acknowledgments, which I ſhould neither ſatisfie my ſelf, nor (I ſuppoſe) you, to own, though you were pleaſed to ſpread the ſnare in my way. Nevertheleſs to deal freely with you (becauſe I finde you a man of a far better ſpirit, more ingenuous then I have yet met with in any Antagoniſt) my ſence is, that every mans eſtimate of himſelf for Gifts and Parts, ought to be commenſurable to the

Grace of God vouchſafed unto him in theſe things, leſt by an undervaluation of himſelf, his hand be diſabled from ſuch ſervice, which God upon the account of ſuch gifts expecteth from him. But Sir, neither my *genius*, nor time, will ſuffer me to anti-complement with you: onely I cannot but kindly reſent that worthy diſpoſition in you, to put honor where it was wanting, and to help with your reſpects to fill up the pit, which others have digged in the field of my reputation, to finde the treaſure of their own. I am ſorry that my time, ſince the receipt of your Papers, hath been from day to day, and from hour to hour, ſo drunk up by other occaſions, that I could not, until now, compaſs any convenient liberty for a peruſal of them. Nor indeed have I now obtain'd it without the regret of ſome other engagements on my hand.

Concerning the weighty buſineſs diſcourſed in your Papers, I greatly deſire it at the hand of my God, both yours and mine, that I may be able to give you ſatisfaction in it, or that himſelf will pleaſe to do it by ſome other hand. For though I verily beleeve that you have pleaded the cauſe of that which is not, with as much ingenuity and ſtrength, as any other man whatſoever could have done, yet I conceive withall, that whatſoever you have ſaid to encumber the concluſive validity of that Argument, about which you profeſs your ſelf (and I confeſs, not without grounds worthy a learned man) diſſatisfied, may be fairly taken off, and to very reaſonable ſatisfaction, whether God will vouchſafe to do it by me, or no. And ſorry I am for your ſake, that I ſhould (at preſent) be ſo deeply and indiſpenſably engaged in more publique employments, that I am in no capacity of leaſure to follow you

you κατ' πόδας in your writing with thoſe particularities of ſatisfaction, which every paſſage therein reſpectively requireth. The truth is, that (according to my Principles concerning God) I am rather φιλάνθρωπος, then φιλόφιλος, more intent (of the two) to promote the concernments of the good of the generality of men, then the accomodations of my particular Friends; though as far as τὸ ἐν ἐμοὶ will extend, I am deſirous alſo to obſerve the juſt Laws of Friendſhip as inviolably as any other man: And though I very much honor you (how ever unknown) for thoſe ſignal parts of Chriſtian worth and ingenuity, which by the light of your Papers ſent unto me I ſufficiently diſcern in you; yet ſhould I ſcarce have been entreated to have made you any ſo large return in writing as this, had I not conceived, that what I ſhould draw up for the ſatisfaction of your deſire herein (though probably not of your ſcruple) might by the publiſhing of it turn to ſome account of a more publique benefit and edification. The conſideration of the ſubject matter of your Papers, will fall directly & of courſe in my way, if God ſhould judg it meet to ſpare me life and health and liberty otherwiſe, for the compoſure of the ſecond part of my Book of *Redemption*, wherof I give ſome overture towards the latter end of the book already publiſhed: my purpoſe is there to diſcuſs the contents of your Papers more particularly. In the mean time you ſhall perform the part of a Friend to me (and it will be no point of unkindnes, or ill conſequence to your ſelf) to conſider, that the ſtreſs of my Judgment, ſtanding as it doth about the extent of Redemption by *Chriſt*, doth not lie, or lean, upon the demonſtrative clearneſs or evidence of Truth in that Argument, about which

you are ſcrupled, nor indeed ſo much upon any other of the Grounds or Reaſons inſiſted on in my Book for the defence thereof, no nor yet upon them all; as upon the expreſs pregnancy of the Scriptures themſelves from place to place, which (to my underſtanding) cānot by any congruous or rational Interpretation be drawn another way; as alſo upon the ſcantneſs and defectiveneſs of proof univerſally found in thoſe Paſſages and Texts, which are with greateſt plauſibleneſs alledged and argued (proof-wiſe) for the contrary Opinion. So that though all my Arguments ſhould fall to the ground and ſink, yet if the Scriptures argued by me in favor of that my Judgment, will ſtand in thoſe reſpective ſences, wherein I interpret them, and (as I judg) without any violation or breach (in the leaſt) of the beſt, and beſt-known Laws of Interpretation, yea and with the Obſervation of them all, the Doctrine maintained by me will ſtand impregnable, and like the good Word of God it ſelf, irreprovable. I do not ſpeak this, as if I were either conſcious, or jealous, of any weakneſs, or non-concludency, in any of my Arguments propoſed and diſcuſſed in the 18. Chapter of my Book of *Redemption:* but to let you know, where, or in what, the firſt-born of my ſtrength and confidence of Truth, in what I hold concerning Redemption, reſideth: and what weapons of all others they are, which you muſt take from me, before I can ſurrender.

But Sir, very briefly, and according to the ſhort tedder of my time, to touch ſome of the more material Heads of your Diſcourſe, though (haply) not in the ſame order, unto which I might be directed by your Papers, but onely as they come to remembrance,

ſome

ſome days after my peruſal thereof, as not having leaſure for a ſecond review.

1. By your Judgment, which ſtands for a poſſibility of Repentance (I preſume you mean that which is true, and accompanying Salvation, becauſe otherwiſe you ſhould not counter-argue me in my Notion) without Faith, I perceive you are a man of the ſame conſcientious confederacy with me in leaving the road, when you judg the Truth lies beſide it: Notwithſtanding at this turn I conceive you leave it without cauſe. For if there may be a Repentance found and ſaving without Faith, either it muſt be a work or fruit of the Law (whether *natural*, or *poſitive*, it varieth not the caſe we now ſpeak of) or elſe of ſome third Covenant made by God with Men in order to their Salvation, really diſtinct both from the Covenant of Works in the Law, and from the Covenant of Grace in the Goſpel. For you cannot affirm it to be a work, or fruit, of the Goſpel, becauſe you hold, 1. That it is required of thoſe, to whom the Goſpel is never vouchſafed: And, 2. That there is no Law or Commandment given unto ſuch perſons, which are in no capacity of yeelding obedience to it: (which latter Principle will do you worthy ſervice at many turns, if you will work it accordingly.) That the *Repentance* you ſpeak of, is any fruit or work of any third Covenant, is not (I preſume) in your thoughts: however, I am not able to comprehend what this third Covenant ſhould be. That it cannot be any work of the Law, or of the Covenant of Works, is evident from hence; becauſe *by the Works of the Law ſhall no fleſh be juſtified*, whereas this Repentance is judged by you to be both juſtifying

fying and ſaving. Beſides, it is the common and known Opinion of learned Divines (and doubtleſs of good accord with the Truth) that *the Law knoweth no Repentance.* For the Tenor of the Law is more diſtrict and inexorable: *Curſed is every man that* continueth not *in all things which are written in the Book of the Law to do them*, *Galat.* 3. 10. By the way, your Notion that *Adam*, during the *interim* between his Fall, and the Evangelical Promiſe of the *womans ſeed* made unto him, was obliged to Repentance, is but a miſtake. Such an *interim* ſuppoſed, *Adam* was therein no more obliged to Repentance, then the Devil is ſince his Fall.

The Premiſſes conſidered, when I argued the Command of God to Beleeve, from his Command unto Men to Repent, *Acts* 17. 30. you had no commendable cauſe of that falſe demand; *Sed quid hoc ad Iphicli boves?* But I conſider how hard a thing it is for a man not to be a little warm in a conteſt; and I could for *Iphiclus* his *Oxen*, return *Balaams* Aſs in exchange: but I ſhall not go forward with the bargain. Certainly when *God commands* Men *to Repent*, he doth in the very ſubſtance and import of this duty, command them alſo to Beleeve; in as much as that Repentance, which he at any time commands, is Evangelical, and of a ſaving tendency; and ſo can be no work of the Law, unleſs it be the *Law of Life*, (I mean, the Goſpel.)

From the ſaid Premiſſes it further appeareth, That the *Gentiles*, to whom the letter, or written letter, of the Goſpel never came, and amongſt whom the Name of *Chriſt* (haply) was never named, may yet in ſufficient propriety of ſpeech, and with largeneſs enough of Truth.

Truth (though not in that critical formality of the ſignification of the words κηρύτλειν, and *prædicare*, which you urge from *Grammarians* and *Civilians*; a curioſity of dialect which the Holy Ghoſt commonly neglecteth, yea and *Grammarians* and *Civilians* themſelves[a]) may be ſaid to have, and to have had, the Goſpel preached unto them. The Goſpel is ſaid to have been preached unto the ancient *Jews*, *Heb.* 4.2,6. yet *Chriſt* by Name was not preached unto them, nor known amongſt them. And as the Rock, out of which *Moſes*, or God by *Moſes*, gave them water to drink, is ſaid to have been, *Chriſt*, *viz.* ſpiritually, in type, or repreſentation: in like manner, yea and with much more pregnancy and neerneſs of ſignification, and revelation, the patience, and goodneſs, and bountifulneſs of God dayly vouchſafed unto the *Heathen*, may be termed, *Chriſt*. And upon this account the Apoſtle clearly implieth, that the *goodneſs of God leadeth men to Repentance*, (*Rom.* 2.4.) and conſequently (the Premiſſes evincing it) unto Faith in *Chriſt*, whether known, or not known, by them. For God being by the Light of Nature, known, or at leaſt γνωστὸς, knowable, to be infinitely juſt, infinitely bent in hatred and ſeverity againſt ſin; when notwithſtanding he ſhall expreſs himſelf in goodneſs, and patience, and bountifulneſs towards thoſe, who know themſelves to be ſinners, hereby he ſufficiently teſtifieth and declareth unto them, that his juſtice and ſeverity againſt ſin have been (and this muſt in reaſon needs be ſuppoſed to have been, by a way or means proportionable to ſo great and glorious an effect) ſatisfied, and that he hath ſo far accepted an attonement for them, that in caſe they ſhall truly Repent of their former ſins, and per-

[a] *Multos hoc decipit, quod Chriſtum arbitrantur ubique exacte & ſollicité, quemadmodum* Ariſtoteles *aliquis, locutum fuiſſe; quod eſt a vero alienum.* Camero. *Myroth.* p. 72.

ſevere repentant unto the end, they ſhall eſcape the puniſhment due unto their ſins, and conſequently be ſaved. And what is this, being interpreted, but to have τὸ ἔργον τῆς εὐαγγελίου, the effect or ſubſtance of the Goſpel preached unto them? The Scriptures in ſeveral places (which I have not leaſure at preſent to examine or diſcuſs) plainly inſinuate a capacity in the *Heathen*, yea in all men by the Light of Nature (I mean, where this Light is given, and ſhineth) by ſuch a regular and rational proceſs of diſcourſe, as that mentioned, to attain or make out this Evangelical Concluſion, That ſome Mediation, ſome Attonement or other, hath been made, and accepted by God, for the ſins of men. *But I demand* (ſaith the Apoſtle *Paul,*) *Have they not heard?* *Yes verily* (ſaith he) *their ſound went forth into all the Earth, and their words unto the ends of the World.* He had ſaid in the Verſe immediately foregoing, that *Faith comes by hearing*: In this Verſe, he ſhews (in an Anſwer which he gives to a demand or queſtion put by him) what hearing it is, by which Faith comes; or at leaſt what hearing is ſufficient to beleeve upon, or to produce Faith. This hearing, he ſaith, is the hearing of that *ſound, and of thoſe words*, which the Heavens, and the Day, and the Night ſpeak, and *that are gone forth into the ends of the World,* (as appears by the place, in *Pſal.* 19. from whence theſe words are cited.) If you ask me, but what is the *ſound*, or what are the words which the *Heavens*, and *the Day, and the Night*, *i. e.* the conſtant courſe of the Providence of God, in the Government of the World, ſpeak in the ears of all Nations, and of all People, that *Faith* ſhould come by the hearing of them? I anſwer: they are the *words of Eternal Life* too,

Rom. 10. 18

Pſal. 19. 4

too, as well as thoſe, which (as *Peter* acknowledgeth) our Saviour himſelf had to ſpeak; yea and did ſpeak upon all occaſions; onely they are not ſo plainly ſpoken, as he was wont to ſpeak: their Parable is ſomewhat more dark, and harder to be underſtood. But the ſence and import of what the Heavens moving ſtill in their natural courſe, and the gracious Providence of God, joyntly ſpeak in the ears of all fleſh, is, that God is taken off from the fierceneſs of his Diſpleaſure againſt ſin, and that he holds forth his white flag, and offers terms and conditions of Peace unto the World; and that upon their coming in to him by Repentance, they ſhall be received into grace and favor. And what is this but the very tenor, ſum, and ſubſtance of the Goſpel? which yet is more plain from that of the ſame Apoſtle, *Acts* 14. to the men of *Lyſtra*. *Who* (ſaith he, ſpeaking of God) *in times paſt ſuffered all the Gentiles to walk in their own ways. Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from Heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.* In reſpect of what was it, that God left not himſelf without witneſs amongſt the *Gentiles*, even then when *he ſuffered them to walk in their own ways?* (*viz.* without admoniſhing and directing them how to walk, and what to do, after any ſuch manner as now he doth by the letter of the Goſpel ſent amongſt them:) what did the *witneſſes* the Apoſtle here ſpeaks of, witneſs concerning God, or, on his behalf? Doubtleſs he doth not ſpeak here of his Godhead, nor of his Power, nor of his Wiſdom, as if his meaning were, that God left not himſelf *without witneſs* of theſe (though it be true, that he did not leave himſelf without witneſs, *i. e.* means of con- Act. 14. 16, 17

vincing men, of theſe alſo,) but the Works of Creation, as diſtinguiſhed from the Works of Providence (whereof he here ſpeaks) are ſufficient *witneſſes* of
Rom. 1.20. theſe, according to the tenor of *Rom.* 1. 20. and beſides there are natural impreſſions of theſe in the ſpirits and conſciences of men, which are *witneſſes* on Gods behalf thus far. But doubtleſs, that in God, or concerning God, which (as the Apoſtle here ſaith) God intended ſhould be teſtified or *witneſſed* on his behalf unto men, was ſomewhat more ſecret, more out of the way (as it were) of mens common thoughts or apprehenſions; and particularly it was that gracious and good affection which he bears unto the World through Jeſus Chriſt, his inclination unto Peace with Men, upon their Repentance (which is the ſubſtance of the Goſpel.) This appears, 1. By the nature or quality of the witneſſes here ſpoken of, which were, Gods giving men *rain from Heaven, and fruitful ſeaſons*, his *filling their hearts with food and gladneſs*. Such *witneſſes* as theſe, are onely proper to teſtifie grace, and love, and deſire of the good of thoſe, to whom they are given, in him that giveth them. They plainly ſhew, that he that beſtows them, is not extream, uſeth not extremity againſt thoſe that do amiſs; and conſequently that he is by one means or other, taken off from the rigor of his Juſtice, and ſeverity of his Wrath againſt ſinners. And, 2. It appears from hence; becauſe *Paul*, who was not onely a diligent and faithful Preacher of the Goſpel where ever he became, but was in ſpecial manner deſigned to be an *Apoſtle to the Gentiles*, preached no other Doctrine but this at *Lyſtra* (a City of the *Gentiles*) upon that great opportunity that was now offered

ed him. We cannot think that he ſhould onely preach a Philoſophical or Metaphyſical Sermon, concerning the Eſſence or natural Properties of God onely; but that which was Evangelical, and ſavoring of the Goſpel. Now the Holy Ghoſt recording either the whole, or (at leaſt) the ſum and ſubſtance of what he preached in this place, reporteth nothing Evangelical as ſpoken by him, except this be acknowledged for ſuch. So that clear it is from the Scriptures, That all the World, even thoſe that are moſt ſtraitened and ſcanted in this kinde, thoſe that have not the letter of the Goſpel, have yet ſufficient means of beleeving granted unto them; of beleeving I mean, 1. *That God is*, 2. *That he is a Rewarder of thoſe that diligently ſeek him*: which is all the Faith or Belief that the Apoſtle makes ſimply and abſolutely neceſſary to bring a man unto God, *i. e.* into grace or favor with him, *Heb.* 11. Hebr. 11 6. There are ſeveral other Scriptures that ſpeak home to this point, beſides thoſe argued; particularly, that *Rom.* 2. 4. *Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to Repentance?* Rom. 2. 4. The *long-ſuffering and goodneſs of God* are ſaid *to lead Men to Repentance*, becauſe they teſtifie, according to a rational and clear Interpretation, a willingneſs and readineſs in God, to receive all ſuch into grace and favor with himſelf, who ſhall unfeignedly repent of their ſins. There is no other conſideration, but this (at leaſt, none without this) in reſpect whereof, the *patience* or *bountifulneſs of God*, can be ſaid *to lead*, *i.* to perſwade or invite, *to Repentance*. There is no motive or perſwaſive, whereof ſinners are capable, *unto Repentance*, without hope of Pardon upon Repentance. In the

mean ſeaſon, you ſee it clear from the Scriptures (and the Scriptures, as ye have ſeen, run parallel with evident and clear reaſon all along in this point) that even Heathen men, and thoſe that want the Hiſtory of the Goſpel, have yet a ſufficiency of means whereby to beleeve, and ſo to prevent the wrath and indignation which is to come: in which regard, they are altogether unexcuſable, if they do it not.

Conſonant unto theſe things argued from the Scriptures, are the Judgments of our beſt Proteſtant Divines, at leaſt when overſhadowed with the Spirit of Truth. *For though* (ſaith *Calvin*) *there will be found nothing in the World worthy the Favor of God, yet he ſheweth himſelf* Propitious Unto The Whole World *in that* He Calls All Men Without Exception To Beleeve In *CHRIST, which is nothing elſe but an entrance into Life*[a]. So likewiſe *Wolfgangus Muſculus*. *After the ſame manner it is in this Redemption of Mankinde, of which we ſpeak: That Reprobates and deſperately wicked men partake not of it,* Is Not Through Any Defect Of The Grace Of God: *nor is it meet, that, for the ſons of Perdition ſake, it ſhould loſe the Glory and Title of an* Universal Redemption, *ſince it is* Prepared [or, procured] For All, And All Are Called To It[b]. Our Engliſh Divines themſelves in the Synod of *Dort*, expreſs themſelves to the ſame purpoſe thus: *So then Chriſt dyed for all Men,* That All And Every One, *by the Mediation of Faith,* May *through the vertue of this Ranſom, obtain Remiſſion of Sins, and Eternal Life.* So that the expreſs ſence of theſe men is, That even the *Heathen* themſelves, *omnes & ſinguli*, to whom the Goſpel was never

a *Tametſi enim in mundo nihil reperietur favore Dei dignum, ſe tamen toti mundo propitium oſtendit, cum ſine exceptione omnes ad Fidem Chriſti vocat, quæ nihil aliud eſt, quam ingreſſus in vitam.* Calvin. in *Joh.* 3. 15, 16.

b *Ad eum modum habet & Redemptio iſta generis humani, de qua loquimur, quod illam homines reprobi, ac deplorate impii non accipiant, neq; defectu ſit gratiæ Dei, neque juſtam eſſi ut illa propter filios perditionis, gloriam ac titulum univerſalis Redemptionis amittat, cum ſit parata cunctis, & omnes ad illam vocentur.* Muſculus, Loc. De Redempt. Generis Humani.

ver preached (in your ſence, I mean) by men, and in the letter of it, are yet called by God to it, yea and may ſo beleeve, that by the Mediation of their Faith, through the Ranſom payd for them, they may obtain Salvation.

But ſuppoſe we (for Argument ſake) that the *Heathen*, to whom the Goſpel was never orally preached, were not in an immediate capacity of beleeving it (upon thoſe terms of beleeving lately ſignified,) yet this proves not but that they might be in a remote capacity of beleeving it; ſuch a capacity I mean, which by a regular and conſcientious exerciſe and acting of thoſe worthy abilities, which God had conferred upon them, might, by the ordinary bleſſing, and according to the ſtanding courſe of the gracious Providence of God in ſuch caſes, have riſen up and grown to an immediate capacity in this kinde. So that (for example) an Heathen man, who never heard of the Name of *Chriſt*, may notwithſtanding, by means of the τὸ ἔργον τῦ νόμυ γεγραμμὸν ἐν τῇ καρδίᾳ αὐτῶν, i. e. *the effect of the Law written in his heart*, quit himſelf to ſuch a degree of well-pleaſing unto God, that God will not fail to reveal or make known his Son *Chriſt* unto him, after ſome ſuch manner and degree, which ſhall be ſaving unto him. This is the expreſs Doctrine of learned *M. Bucer*. *Here* (ſaith he, writing upon *Rom.* 2.) *let us obſerve two things: That God in no Age whatſoever left Men deſtitute of the Doctrine of Salvation. Therefore who ever at any time periſhed periſhed through their own default* [or neglect.] *For God ſo bedeweth* [or beſprinkleth] *Nature with his Light, that they onely remain ſtrangers unto Righteouſneſs, who willingly and of their own accord caſt it from them. There are at this day Nations*

a Hic duo obſervemus: Deum nullis unquam ſeculis homines Doctrina ſalutis deſtituiſſe; proinde, quicunq; unq; eam perierunt, ſua cul-

culpa periiſſe. Naturam ita perfundit ſua luce Deus, ut hi tantum a juſtitia alieni maneant qui eam ultro a ſe rejiciunt. Sunt & hodie Gentes non paucæ quibus Evangelium Chriſti haudquaquam ſinceriter prædicatur; ſunt, quæ de eo nihil prorſus audiunt. Hi autem ſi non ultro juſtitiæ ſtudium repudiarent, Dominus INDUBIE Spiritu ſuo ſic eos animaret, ut quæ legis ſunt, præſtarent, committerent ſe totos ipſius bonitati, proximis facerent, quæ cupiunt fieri ſibi. Hinc fieret ut Deus citius Angelum eis mitteret uti fecit Cornelio, quam ut ignorare eos Chriſtum ſuum pateretur. Sed dum impie ingrati iniquitate ſua detinent revelatam jam ipſis veritatem, merentur, non ſolum ut nihil præterea boni ſpiritus accipiant, ſed etiam ut dentur in ſenſum reprobum, &c. Alterum hic obſervandum eſt, ut ipſi quoq; huic operi legis, quod inſcriptum eſt cordibus noſtris, recto illi (ut divinitus impreſſo) ſenſui, quo perpetuo vocamur ad ſancta & honeſta ſtudia, revocamur a pravis, auſcultemus, &c. *Bucer* in Enar. ad *Roman.* c. 2. v. 14 Sed ut ſuperius quoq; oſtendimus, magis id ex inſtituto *Pauli* fuit, ut objiceret Iudæis Gentes etiam ante eis revelatum Chriſtum, veræ juſticiæ fuiſſe compotes. *Idem in verſ.* 25. *ejuſdem Cap.*

ons not a few, to whom the Goſpel of Chriſt is not ſincerely preached: others there are, WHO HEAR NOTHING OF IT. *But if theſe did not voluntarily put from themſelves the deſire of Righteouſneſs, the Lord* (QUESTIONLESS) *would ſo animate* [or enliven them] *with his Spirit, that they ſhould* [or, might] *perform the things of the Law, commit themſelves wholy to his* [grace, or] *goodneſs, and do unto their Neighbors what they would that they ſhould do unto them. Hence it would come to paſs that God would ſooner ſend an Angel unto them, as he did unto* Cornelius, *then ſuffer them to remain ignorant of his Chriſt. But whileſt through impious ingratitude, they detain his Truth revealed unto them in Unrighteouſneſs, they do not onely deſerve to have no more of the good Spirit of God given unto them, but even to be given up to a reprobate ſence, &c. The other thing to be taken notice of, is, That we our ſelves alſo harken unto the work, or effect of the Law, which is written in our hearts, that ſume right and divinely impreſſed ſence of things within us, whereby we are continually called upon for holy and honeſt courſes, and called back from thoſe that are diſhoneſt, &c.* Afterwards, upon Verſ. 25. of the ſame Chapter, he hath theſe words: *But (as we formerly alſo ſhewed) this was rather that which* Paul *intended,* viz. *to offer to the conſideration of the Jews, that the Gentiles, even before Chriſt was revealed unto them, were Partakers of true Righteouſneſs*[a]. The clear reſult of this Diſcourſe is,

That

That the *Heathen*, who never had the Goſpel, or *Chriſt, de facto* preached in the letter, or by men, unto them, were yet in a ſufficient capacity of doing ſuch things, upon the account whereof God would have revealed them unto them by one means or other, and this upon ſuch terms, which ſhould have been available to Salvation. I might add much from *Calvin* and other Proteſtant Writers of beſt account, of like import, who very frequently and familiarly in their Writings promiſe with greateſt confidence, the ſuper-vening of the ſaving Grace of God, unto the regular induſtry and diligence of men, in the improvement of the light they have received. Yea, the ſubſtance of this Doctrine is ever and anon preached by thoſe, who are by ſome counted Pillars of the Miniſtry amongſt us at this day: who notwithſtanding again deſtroy that Faith, which they build up in ſuch a Doctrine, by denying the Univerſality of Redemption by *Chriſt*. Mr *Edmond Calamy* (in a Sermon preached by him *Jan.* 12. 1644. on 2 *Chron.* 25. 2.) amongſt many other Paſſages pointing the ſame way, taught his People and Hearers thus: *A wicked man may do that, which is right in the ſight of the Lord, by the Light of Nature, and by the help of common Grace. And although God be not bound to reward him for it, yet* I DOUBT NOT *but God, out of the abyſs of his Mercies, if he make uſe of common Grace*; I DO NOT DOUBT *(I ſay) but God out of his abundant Mercy, though he be not bound unto it, yet will give him ſpiritual* [or, ſpecial] *Grace: if he make uſe of common Nature well, God will finde ſome way or other to do good to that mans Soul.* Luk. 16. 11. If therefore you have not been faithful in the unrighteous Mammon, who ſhall commit to your

truſt the true riches? *This place ſeems to hold out thus much; That if a man improves the outward Mercies of God, or the work of common Grace, God will entruſt that man with better riches; God will finde out a way to do that man good.* Afterwards (in the ſame Sermon) thus: *Thou oughteſt to do according to the gift and power, which God hath given thee in a natural way: and that God, which hath given thee power to do it in a natural way, will* (No Doubt) *aſſiſt thee with power to do things in a ſpiritual way. For that man which improves his natural Talent, God will one time or other entruſt him with a ſpiritual Talent. For there was never any man went to Hell for,* Cannot, *but for,* Will Not. If you ſhall pleaſe further to peruſe my Anſwer to Mr *Jenkin*, entituled, Νεοφύλο-πρεσβύτερος, pag. 69, 70, 71, &c. you ſhall finde the concurrent Judgment of ſome others of no mean eſteem for Learning, Piety, and whatſoever is called Orthodox amongſt us. And the truth is, that in ſuch a Doctrine as this, they cleave to the Scriptures themſelves, and are one ſpirit with them. For when our Saviour, towards the cloze of the Parable of the Talents, teacheth thus: *For unto every one that hath, ſhall be given, and he ſhall have abundance; but from him that hath not, ſhall be taken away, even that which he hath*; he clearly avoucheth this for Truth, That whatſoever a mans original ſtock, in gifts or endowments in one kind or other, from Gods hand ſhall be, be it never ſo weak, ſmall, or inconſiderable, yet by a careful employment, it ſhall, through the grace and bleſſing of *God* hereupon, improve to a ſpiritual eſtate, which is therefore compared to an *abundance*, becauſe the poſſeſſor hereof is enriched above meaſure by it. For that our Saviour by, *him that hath*, and

to

to whom he promiſeth, that *more ſhall be given,* doth not mean a perſon already converted, regenerate, or endued with true Faith, ſaving grace, or the like, ſo neither, by him *that hath not,* him that wanteth ſaving grace, is evident; 1. Becauſe by the *ſervants* who received the *Talents,* as in a glaſs, is repreſented the ſtate and condition, not of Beleevers onely, or thoſe that ſhall be ſaved, but of the generality of Mankinde, or (at leaſt) as well of ſuch who will periſh, as of thoſe who ſhall be ſaved. This is evident from that which the Parable relateth concerning the *unprofitable ſervant, who went and hid his Talent in the Earth*; for which his Lord commands him to be *caſt into outer darkneſs, where there is weeping and gnaſhing of teeth.* Now the words under debate were uttered by our Saviour, upon occaſion of this ſevere award (as it may ſeem) which the Lord paſſed againſt this unprofitable ſervant; *Take therefore the Talent from him, and give it unto him that hath ten Talents.* Of the equity of this order, he gives an account in the ſaid words: *For unto every one that hath, ſhall &c.* plainly implying, that by him *that hath,* he meaneth, him that hath upon improvement, or (which comes to the ſame) him that ſheweth and declareth that *he hath* [ſomewhat given him] by his employment and improvement of it: for otherwiſe, he that had his Talent taken from him becauſe of his hiding, or non-employment, of it, *had,* as well as the other, by original gift. And if by, *him that hath,* he ſhould mean, *him that hath,* ſimply, or, in any conſideration, then he that *had received the one Talent,* notwithſtanding his hiding it, ſhould have had *given* unto him, and ſo *had more abundantly,* as well as the other. Again, 2. there is no

ground, nor (I ſuppoſe) colour of reaſon, or ground, to conceive, but that all the *Talents* (mentioned in the Parable) the *five*, the *two*, the *one*, were all of one and the ſame nature, or kinde; and that none of them ſignified any ſupernatural, or neceſſarily-ſaving grace, but onely natural gifts, or endowments, ſuch as men unregenerate were capable of, as well as regenerate. Nor do either *Calvin* himſelf, *Muſculus*, or any other of our Proteſtant Expoſitors, give the leaſt intimation of their ſence to the contrary, in their Commentaries upon the ſaid Parable; though *Muſculus* be more aſſertive and expreſs in the point, then any of the reſt that I have ſeen. Amongſt the ancient, *Ambroſe*, by theſe Talents, underſtands the gifts or endowments of natural *Reaſon*[b]; which differs not at all in any thing material from the ſence of our late Orthodox Interpreters. If then by the *Talents* be ſignified endowments or gifts of Nature, and ſuch as the generality of men receive from *God* in ſome meaſure and degree, or other, evident it is from the clauſe under conſideration, *unto him that hath ſhall be given, &c.* that by a faithful and careful uſe of thoſe natural abilities, that light of Reaſon, Conſcience and Underſtanding, which every perſon of Mankinde under Heaven receiveth from *God*, he may and ſhall receive from him yet further, that which ſhall be of a ſaving import and conſequence unto him. For that, by that which is (in the Parable) promiſed to be *given*, and that *in abundance*, *to him that hath*, muſt of neceſſity be meant ſomewhat that is of a ſpiritual and ſaving nature, is evident from the carriage of the ſame Parable; where the ſervants, who had received the Talents, and employed them faithfully (by whom are typified

[b] *Num in terra abſcondiſſe ſe dicit, quod rationem quæ ad imaginem & ſimilitudinem data eſt nobis, ſtudio voluptatis obruit, & tanquam in fovea carnis abſcondit.* Ambr. t. 3. l. 8. Comment. in Luc. c. 8. circa finem. *Nam illa Talenta, quæ cuiq; diſtribuuntur* κατὰ τὴν ἰδίαν δύναμιν, *nego ſignificare poſſe vitam æternam. Ratio certiſſima, quia illa diſtribuuntur ſervis omnibus, non tantum frugi, ſed etiam nequam. Et paulo poſt: Itaque neceſſe eſt referri [Talenta] ad gratias temporales, quas Deus communicat, non piis tantum ſed etiam impiis; non Electis tantum, ſed etiam reprobis.* Chamier. Panſtr. t. 3. l. 8. c. 3 Sect. 15, 16

typified our Saviours, οἱ ἔχοντες, *thoſe that have*, as was lately ſaid) are graciouſly invited by their Maſter into his *joy*: *Enter thou into thy Maſters joy*: So to the other; *Enter thou into thy Maſters joy*. Now if either *God*, or *Chriſt*, be ſignified and meant by the Maſter of theſe ſervants (as I ſuppoſe no man queſtions, but that either the one, or the other, are typified hereby) by, *entering into their joy*, cannot be meant a receiving of a greater meaſure of natural gifts or endowments, nor of receiving any reward which belongs to perſons qualified onely with ſuch Endowments as theſe, but, Salvation, or Eternal Bleſſedneſs and glory. If ſo, it roundly follows, that by what *Chriſt* promiſeth ſhall be *given* to him *that hath* (in the ſence declared) is meant ſomewhat of a ſaving conſequence, as regenerating Grace, the ſanctifying Spirit of God, Faith, and the like. And promiſing, not onely, or ſimply, that *to him that hath, ſhall be given*, but further, that *he ſhall have abundantly*, he clearly ſignifieth, that in caſe men will provoke, ſtir up, and lay out themſelves accordingly in the improvement of ſuch abilities and gifts, which ſhall from time to time be vouchſafed unto them, they may, by vertue of the Bounty and gracious Decree of God in that behalf, attain and receive from *God* what proportion or meaſure of the Spirit of Grace, and of *God*, they can deſire.

What hath been argued, and (I ſuppoſe) demonſtratively proved from the Parable of the Talents, and more eſpecially from this promiſe or engagement of our Saviour, *To him that hath, ſhall be given, viz.* that upon a regular and reaſonable improvement of thoſe principles or abilities (which we more commonly, then properly, call, *natural*) vouchſafed by *God*

unto men, they ſhall certainly receive from him that which is ſpiritual and ſaving, might be further evidenced and confirmed from many other Scriptures; as from *Mat.* 13.12. *Mark* 4. 25. *Luk.* 8. 18. (where the ſame promiſe, almoſt in the ſame words, upon a like occaſion, is made, and taught for ſound Doctrine, by our Saviour;) ſo likewiſe from *Mat.* 10. 11, 13. *Mark* 12. 34. *Luk.* 8. 15. *&* 11. 52. *Joh.* 6. 27, 45. *Eph.* 5. 14. *Rom.* 1. 19, 20, 21, &c. *Hebr.* 11. 6, &c. (beſides twenty more.) In all which places there is a perfect eye of the Notion contended for, viſible enough to him that ſhall narrowly look upon them, and enquire into them. And indeed the Opinion or Doctrine it ſelf, which we now plead, is ſo rational, ſo intimouſly comporting with, and ſuitable to, the *Genius* and main Deſign of the Goſpel, which is to advance Godlineſs, and all excellent and worthy ways and works amongſt men, that there is nothing can be alledged againſt the truth of it, but what upon due conſideration will be found manifeſtly prejudicial and obſtructive to the practice of Godlineſs, and of things worthy and honorable amongſt men.

From theſe Diſcuſſions then it clearly follows, That the *Heathen*, who onely have, or have had, the benefit and help of the Light of Nature, together with thoſe impreſſions of Good and Evil which accompany it, are, and have been, by means hereof, in ſuch a capacity of having the Goſpel, if not preached, yet (which is altogether as much, or rather more) revealed unto them, and conſequently of beleeving it, that were they, had they been, true and faithful to the dear Intereſt of their own Peace and Happineſs, they may, and might beleeve it. If ſo, the want

of

of the letter, or oral preaching of it unto them, doth not excuſe them from ſin in their non-beleeving it; unleſs we ſhall ſay, that the committing of one ſin, excuſeth from the guilt of another, or that the neglect of one duty, diſchargeth from the obligation of another.

3. (And laſtly) Suppoſe and grant we yet further (for Argument ſake) that the *Heathen* actually wanting the letter and external Miniſtry of the Goſpel by men, were in no capacity at all of coming to the knowledg of it, either by the Works of Creation and Providence, nor yet by any improvement of their natural Abilities (poſſible unto them;) yet it muſt needs be acknowledged that they were in a capacity of being made Partakers even of the letter and oral Adminiſtration hereof, in ſuch a ſence, as all Nations are in a capacity of having and enjoying ſuch merchandize or commodities, which are exportable from any one Nation under Heaven, and may be had by recourſe and equitable applications made to this Nation for them. When God erected and ſet up, firſt his Tabernacle, and afterwards his Temple, amongſt the *Jews*, together with that entire ſyſteme or body of his Ceremonial Worſhip, wherein, though under Types and Figures, he diſcovered his gracious Counſel and Intentions by *Jeſus Chriſt* towards the world, and (indeed) preached the Goſpel, though his intent and purpoſe herein was to priviledg and accommodate this Nation above any other People and Nation under Heaven, yet was it no part of his minde, that theſe Diſcoveries of Himſelf, or the great Bleſſing accruing thereby unto men, ſhould be ſo confined or appropriated unto this People, but that all the World,

and

and all the Nations round about them, far and neer, yea and every particular perſon, born or dwelling in any of theſe Nations, might, if they pleaſed, have had part and fellowſhip with them in all this Grace and Bleſſedneſs, as many actually had, who became Proſelytes to the Religion and Worſhip of this Nation. Yea all the priviledg or prerogative which this Nation had above others, in, or about the Word, and Worſhip of God, the Apoſtle *Paul* reſolveth into this, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ, *Rom.* 3. 2. *that they were entruſted with,* made Feoffees (as it were) in truſt of that great treaſure, *the Oracles of God,* not for themſelves, nor their poſterities onely, but for the World, or generality of Mankinde; even as the ſame Apoſtle, ſpeaking of himſelf, and of the Goſpel, ſaith (in the ſame word, πεπίστευμαι τὸ εὐαγγέλιον, *Gal.* 2. 7.) that *he was entruſted with it* for the *Gentiles*, or Gentile part of the World, as *Peter was for the Circumciſion, i. e.* the *Jews*. This Apoſtle, as in conſideration that the ſaid Ceremonial Worſhip, or *Moſaical* Goſpel, was committed, or depoſited in truſt with the *Jews*, he calls it, *theirs*, (*Rom.* 9. 4.) So becauſe they were entruſted with it on the behalf of the World, elſewhere calls it, in reſpect of the ſeveral members, parts, and veins of it, στοιχεῖα τοῦ κόσμου, *the rudiments*, or elements, *of the world*, (*Gal.* 4. 3. *Coloſ.* 2. 8, 20.) meaning, thoſe *Moſaical* Ceremonies and Obſervations, which God delivered unto *Jews* by *Moſes*, for the nurture and training up of the *World* (during the infancy and pupillage of it) in the Knowledg of God, and the things of their Eternal Peace. In like manner, in that Spirit of Prophecy, which God poured out ſo abundantly upon this Nation, in thoſe

Prophets

Prophets which he raiſed up and ſent unto them from time to time, to inſtruct, admoniſh, reprove, declare unto them things to come, &c. he had reſpect, as well to the Nations of the World, as to the *Jews* themſelves, as appears by ſundry particular Prophecies, which much more neerly concerned other States and Nations, as *Babylon, Egypt, Tyre, Edom, Moab, &c.* then the *Jews*. *Athanaſius* (among the Fathers) very excellently and fully to this point diſcourſeth in his Treatiſe concerning the *Incarnation of the Word of God:* where, having affirmed that the Grace of that Image ſtamped upon men according to the likeneſs of God, is, and was, ſufficient to afford unto men the Knowledg of the Word of God; and yet, that, in caſe men ſhould neglect to know him, by looking into themſelves, he had provided this remedy for ſuch their weakneſs, *viz.* That by the Works of Nature they might underſtand him to be the Workman, &c. he advanceth his diſcourſe in words to this effect. *But when as the negligence of men by degrees grew worſe and worſe, God yet again provided for this weakneſs alſo, ſending unto them Laws and Prophets familiar with them* [or, which might be well known to them,] *that in caſe it were troubleſom unto them to look up towards Heaven, they might receive inſtruction from their Neighbors,* [or, neer at hand.] *For one man may learn of another that which is excellent, neerer hand. So then they might by lifting up their eyes to the vaſt magnitude of the Heavens, and conſidering the ſweet harmony of Nature* [or, the Creation] *come to know the Word of the Father to be the Captain* [or Guider] *hereof, and that by his Providence over all things, he diſcovers and makes known the Father unto all Men, and that he therefore gives motion unto all*

things, that all Men by him may know God. Or if this were grievous to them, they might converse with Saints [or, holy men,] and from those learn to know God the Maker of all things to be the Father of Christ, and that the worshiping of Idols is impiety, and full of all ungodliness. They might also by the Knowledg of the Law abstain from all Transgression, and live righteously [or, vertuously.] For the Law was not [brought into the world] for the Jews onely, nor were the Prophets sent onely for them [or, their sakes.] They were sent indeed unto the Jews, and of the Jews were persecuted: but they were the sacred and publique School of the whole World, to instruct men as well in the Knowledg of things appertaining unto God, as in matters relating to the Discipline and Government of the Soul [c]. Consonant to the import of this Discourse, is that of *Calvin* also, tranſcribed by me, pag. 508, 509. of my *Redemption Redeemed*: toward the cloze whereof he ſpeaketh words to this purpoſe: *Although indeed there was no neceſsity to ſeek him* [God] *very far, by reaſon that each one might finde him in his own ſelf, being that we are all kept and preſerved by his vertue dwelling in us. In the mean time, to*

[c] Ἐπεὶ δὲ ἦν ἀνθρώπων ἀμέλεια ἐπὶ τὰ χείρονα καὶ ὀλίγον ἐπικαλύπτειν, περιεπόησάτο πάλιν ὁ θεὸς διὰ τῆς τοιαύτης ἀσθενείας αὐτῶν, νόμους καὶ προφήτας τοὺς αὐτοῖς γνωρίμους ἐποιεῖτο, ἵνα ἐὰν βούλεσθαι καθλεφαι καὶ γνῶναι τὸν ποιητὴν, ἔχωσιν ἐν ἑαυτοῖς ἐγκαλλίαν. Ἀνθρωποι γὰρ περὶ ἀνθρώπων ἐγκυλέρω διδάσκαλα μαθεῖν δεῖ τὸν κρείττονα. Ἐξὸν δὲ διὰ τῶν ἁγίων καθαρεύσαντας τὰς αἰσθήσεις ἀρμόζειν, γνῶναι τὸν τούτου δημιουργὸν καὶ τὸν πατέρα τοῦ ἁγίου λόγου· καὶ τὴν ἑαυτῶν εἰς πάντα προνοίαν γνωρίζοντα πᾶσι τὸν πατέρα, καὶ διὰ τοῦτο τὰ ὅλα κινοῦντα, ἵνα δι' αὐτοῦ πάντες γινώσκωσι τὸν θεόν. Περὶ τοῦτο αὐτοῖς διὰ ὀκνηρὸν, κἂν τοῖς ἁγίοις ἐκκλῆσιν διὰ αὐλῆς συγχάντα, καὶ δι' αὐτῆς μαθεῖν τὸν πάντων δημιουργὸν θεὸν, καὶ τὸν λόγον αὐτοῦ τὸν Χριστόν· καὶ ὅτι μὲν οὐ σφόδρα ἡ θρησκεία ἀθεότης ὄντι καὶ πάσης ἀσεβείας μεστόν. Ἔξὸν δὲ διὰ αὐτῆς καὶ τὸν νόμον ἐγκρατεύεσθαι, παύσασθαι πάσης παρανομίας, καὶ κατ' ἀρετὴν ζῆσαι βίον. Οὐδὲ γὰρ διὰ Ἰουδαίους μόνους ὁ νόμος διὰ, οὐδὲ διὰ αὐτοὺς μόνους οἱ προφῆται ἐπέμποντο· ἀλλὰ πρὸς Ἰουδαίους ἐπέμποντο, καὶ παρὰ Ἰουδαίων ἐδιώκοντο· πάσης δὲ τῆς οἰκουμένης ὑπὲρ διδασκάλιον ἦεν τῆς περὶ θεοῦ γνώσεως, καὶ τῆς κατὰ ψυχὴν πολιτείας, &c. Athanaſ. *de Incarn. Verbi.* p. 39, 40. *Edit. Commel.*

manifeſt

manifeſt more amply his goodneſs and infinite clemency amongſt men [or, towards men] *he hath not contented himſelf to inſtruct them by all ſuch documents, as thoſe we have expreſt, but hath ſpecially given to underſtand his Voyce to a certain People, &c.* [meaning, that from, and by means of, theſe, the reſt of the World might have opportunity to receive the Knowledg of thoſe things, which were revealed unto them, not for their own ſakes onely, but for the accommodation and benefit alſo of all others.] If you pleaſe to peruſe the Commentaries of our beſt Proteſtant Writers upon thoſe paſſages of *Chriſt*, *Joh.* 4. 36, 37, 38. *I ſent you to reap that, whereon you beſtowed no labor: other men labored, &c.* you will find many things directly pointing towards the Notion in hand. *Calvin* himſelf acknowledgeth that ſome underſtand theſe paſſages as well of the *Gentiles*, as the *Jews*; and confeſſeth, that *in all ages there were ſome grains* [or, ſeeds] *of Piety* [or, true Religion] *ſcattered over the whole World*[d]. *Gualter* writing upon the ſaid Verſes, plainly affirmeth, That *the Fathers and the Prophets, by their diligent husbandry about the Lords Field, ſew the ſeeds of true Piety all the World over*[e]. Again, a little after he ſaith, that *God uſed the Labor and Miniſtry of the Patriarchs and Prophets in tilling* or culturing *the World, and preparing it for the Evangelical Harveſt*[f]. Afterwards he ſheweth at large, into what Countries, firſt the Patriarchs travelled, ſpreading abroad where they came, the ſweet ſavor of the true Knowledg of God; and

d Et ſunt qui promiſcue tam de Gentibus, quam de Iudæis hæc exponant. Fateor quidem pietatis quædam grana ſemper in toto Orbe fuiſſe ſparſa, &c. *Calvin.* in *Ioh.* 4. 36.

e Promittit ergo illos ejus gaudii conſortes fore, in quod jam olim ingreſſi ſint ſancti Patres & Prophetæ, qui agrum Domini ſtudioſe colendo, veræ pietatis ſemina in toto Orbe ſparſerunt. *Gualter.* Homil. 31. in Iohan.

f Id veto de Patriarchis & Prophetis dicitur, quorum opera & miniſterio Deus uſus eſt in mundo excolendo, & præparando ad meſſem hanc Evangelicam. *Ibid.* Secuti ſunt Prophetæ quorum ſermones longe lateque per diverſas Gentes fuerunt vulgati,

then, how the Prophets following them, by the ſpreading of their Sermons and Prophecies into divers Nations far and neer, advanced the ſame ſervice: which alſo he further ſaith was much promoted by means of the Captivities and Baniſhments of the *Jews*, in *Aſſyria*, *Babylon*, and over all the Eaſt. Having hereunto added the Conſideration of the Tranſlation of the Scriptures (then extant) or of the Old Teſtament, into the *Greek* Tongue, procured by *Ptolomy Philadelphus* King of *Egypt* after the *Babylonian* Captivity, which (as he truly ſaith) was of very great conſequence for the Propagation of the Knowledg of the true God through the World, he concludes that theſe particulars did much facilitate and help forward the Work and Labors of the Apoſtles in the Converſion of the World. *Hugo Grotius* likewiſe upon the ſame place to the ſame purpoſe: *The Field was broke up, and brought into tilth, by the Prophets, who not onely in* Judea, *but in many other Countries* and Nations *amongſt the Gentiles, both by word and writing awakened men to the Worſhip of the One God, which is the ſeed of an Evangelical Harveſt, or Encreaſe*[g].

Thus then you ſee that it is not my ſence alone, but the Judgment likewiſe of many wiſer and more learned men, That God in ſetting up that great Light of the Knowledg of himſelf in the Land of *Judea*, which ſome conceive to be the Center or middle part of the habitable World, and amongſt the *Jews*, as upon a Candleſtick, did intend the benefit and bleſſing of the ſhining of it throughout the great Houſe of the whole World. And as many did partake of this Benefit and Bleſſing, who inhabited Countries far remote from the *Jews*, *joyning themſelves unto the people of*

[g] Subactum eſt arvum a Prophetis, qui non tantum in Judæa, ſed per diſperſiones varias apud gentes voce ac ſcriptis homines ad unius Dei cultum excitarant, quod ſemen eſt Evangelicæ frugis. *Hug. Grot. in Iob. 4. 38*

of the God of Abraham, ſo had all others the opportunity of doing likewiſe. And though remoteneſs of Country, or dwelling, from *Judea,* might haply be ſome extenuation or mitigation of the ſin of mens remaining ignorant of God, his true Worſhip, and Service, and of thoſe ſpiritual Myſteries, which were to be learned in *Judea*; yet was it no adequate or ſufficient excuſe thereof.

Theſe things duly weighed and conſidered, the particulars objected by you againſt that Propoſition of mine, about which (it ſeems) you are at preſent diſſatisfied, appear reconcilable enough to it, and fairly anſwerable.

For, 1. whereas you argue, that all Men have not a legal tye or obligation upon them to beleeve on *Jeſus Chriſt,* and upon this account cannot ſtand bound to beleeve on him; I anſwer, by denying your Antecedent, and affirm, That all Men [*i. e.* all men not wholy diſabled, either through want of years, or defect of natural capacity, to beleeve; though there be a ſence, which the Schoolmen term, *ſenſus diviſus,* wherein even ſuch perſons as theſe are under a tye of beleeving,] but all others (I affirm) are ſimply and directly under an obligation of beleeving on *Jeſus Chriſt.*

Whereas you further argue; If ſo, then are they under this obligation, either by the Law of Nature, or elſe by ſome poſitive Law of God; and aſſirm, that by neither, and hence conclude, not at all: I anſwer; The obligation you ſpeak of lieth upon them, by the force and authority of both theſe Laws. Firſt, The Law of Nature requireth all Men, teacheth all Men, 1. To ſeek and enquire after God, *i. e.*

the Knowledg of his Nature, Attributes, Excellency and Perfection of Being. 2. After the richeſt and beſt Diſcoveries of his Will and Pleaſure concerning men, which are any where to be found. 3. (And laſtly) This Law requireth likewiſe of all Men, to ſubmit unto every part of the Will and Pleaſure of God concerning them, being any ways made known to them. Otherwiſe we muſt hold, either that this Law teacheth not men, to regard, minde, look, or liſten after any Manifeſtation or Diſcovery, which God makes of himſelf in any part of the World, but onely neer to them, and (as the ſaying is) under their noſes, or within their own threſholds; or elſe that it teacheth them to reſt ſatisfied with ſuch Diſcoveries in this kinde, which are imperfect, and unſatisfactory: or laſtly, that it doth not teach them to ſubmit to the Will of God in all things, as far as it ſhall be diſcovered unto them. None of all which can be affirmed with truth, or likelyhood of truth. Firſt then, if the Law of Nature requireth of all Men (except the before excepted) to enquire after the beſt and fulleſt Diſcovery, which God any where maketh of himſelf, his Will and Pleaſure concerning Men; And, 2. if the Goſpel be the fulleſt and richeſt Diſcovery in this kinde, which he hath made, or which is to be found (which I preſume is no *Chriſtian* mans Queſtion:) And laſtly, if it be the expreſs revealed Will of God in this Goſpel-Diſcovery of himſelf, That all Men who hear of it, or come to the knowledg of it, ſhould beleeve in his Son *Jeſus Chriſt*; it roundly follows, That by the Law of *Nature*, all Men of years and competent underſtanding, ſtand obliged to beleeve in *Chriſt*, either in *ſenſu compoſito*, as *viz.* if they have,

or

or have had, the letter of the Goſpel, or live, or have lived, under the ſound of the Miniſtry of it; or elſe in *ſenſu diviſo*, *viz.* in caſe the Goſpel hath never yet in the Letter or Miniſtry of it been revealed unto them.

Nor is that which you alledg concerning the *inability of the Light of Nature to diſcover, that there was, or ever would be, ſuch a Man and Mediator as Jeſus Chriſt*, much conſiderable to your purpoſe, though it ſhould be granted in as ample terms, as you propound it. For what though the *Light of Nature* be not ſufficient to make ſuch a Diſcovery, yet is it ſufficient to teach men that it is their Duty to enquire and harken out what Diſcoveries God maketh of himſelf in the World: and when they have heard of, or found out, the Diſcovery you ſpeak of (I mean of ſuch a Man and Mediator as *Jeſus Chriſt*) it is able to inform and teach them that it is their Duty to beleeve in him accordingly. The Light of *Nature* (probably) is not ſufficient to inform every Member or Subject in a *State* or *Commonwealth* what Laws or Statutes the Parliamentary or Legiſlative Authority of their *State*, will enact, or impoſe upon the reſpective Members hereof. Nor can it reaſonably or equitably be expected from the perſons inveſted with the Legiſlative Power, that they ſhould cauſe all the Laws which they enact from time to time for the due Government of their *State*, to be proclaimed by an Officer of *State* at every particular mans door, no nor yet in every particular Village or Town, to oblige the Inhabitants to a ſubjection unto them. It is ſufficient for ſuch an end and purpoſe as this, if they be proclaimed, publiſhed, or promulgated in the Metropolis or head City

City of this State, where, or from whence all and every the reſpective Inhabitants and Subjects hereof, may and ought to receive information of them, what they be. And they that live moſt remote from the ſaid *Metropolis*, or place, where the Publication of the ſaid Laws is made, are notwithſtanding as well obliged to the obſervation and keeping of them, as the Inhabitants of this City it ſelf, though theſe, by reaſon of their dwelling, have a readier and better opportunity to come to the knowledg of them. In like manner God being the Abſolute Monarch of, and Lawgiver unto, the World, it is ſufficient for him, and as much as can reaſonably be expected from him, onely that he ſhould take care and provide, that that great Law of Life and Death, the Goſpel, ſhould be publiſhed, and promulgated in ſome eminent place, or places of the World, from whence all other parts of the World round about might have an opportunity to receive the Knowledg of it. Nor are any of the reſpective Subjects of this great Kingdom of the World, priviledged or exempted from yeelding Obedience and Subjection to their King in that great Law of his Goſpel, becauſe of any remoteneſs of their dwellings from thoſe places, where he hath made any ſolemn Publication of it, or becauſe he hath not ſent a publique Officer of Heaven, an Authorized Miniſter of this Goſpel home to their Houſes, to proclaim or publiſh it within their doors. So that (by the way) the meaning of thoſe Demands of the Apoſtle, on which you inſiſt, *How ſhall they beleeve on him, of whom they have not heard? and how ſhall they hear without a Preacher? and how ſhall they preach, except they be ſent?* the meaning (I ſay) of theſe Interrogatories,

ries, or any of them, is not, either as if no man could poſſibly beleeve the Goſpel, but he that had perſonally heard it preached by a Miniſter, or that men could never come to hear it, but onely from the mouth of ſuch a Miniſter; or that none could publiſh it upon ſuch terms, as to cauſe it to be beleeved by men, but ſome ſuch Miniſter onely; all ſuch ſuppoſitions as theſe are palpably irrelative to the minde of the Apoſtle in thoſe Demands. His meaning in them is onely to imply, 1. That the World, having generally ſo corrupted themſelvès with all manner of wickedneſs, and voluntarily eſtranged their hearts and minds from God, were in no likely poſture or condition to be brought to *beleeve on him* by means of *Chriſt*, or on *Chriſt* himſelf, without the opportunity and advantage of ſome declaration or report of the Goſpel made in one kinde or other unto them. 2. That they were not like to hear of God, or of *Jeſus Chriſt*, in the Goſpel, had there not been ſome, one, or more, to have preached, or publiſhed it in the World. 3. (And laſtly) That there was no likelyhood, that any ſuch man, or number of men, would ever have been found or heard of, who ſhould, or would, have preached or publiſhed the Goſpel, or Name of *Jeſus Chriſt*, up and down the World, had they not *been ſent*, *i. e.* had they not received both inſtructions from God concerning the truth, tenor, and ſubſtance of the Goſpel, and how they were to proceed in the preaching of it, as alſo a ſpecial charge and injunction from him to preach it accordingly. None of theſe particulars give the leaſt intimation, as if no man were either in a capacity, or under an obligation, to beleeve the Goſpel, but onely they to whoſe habita-

tions ſome Miniſter of the Goſpel was, or ſhould be, ſent to preach it. It is ſufficiently known, and generally granted by Divines, that there were, and are, ſeveral Nations and Countries in the World, unto which none of the Apoſtles ever came to preach the Goſpel: yet the Apoſtle *Paul* informeth us, and that with an emphatical aſſeveration, ἀμὴν, tranſlated, *verily*, that *their ſound went forth into all the Earth, and their words unto the end of the World, Rom.* 10.18. How can this aſſertion of his ſtand, but in the ſtrength of this rational ſuppoſition, That their preaching and publiſhing the Goſpel in ſuch parts and places of the World, where they came and had opportunity to do it, was vertually and conſtructively a preaching and publiſhing of it throughout the whole World; and that thoſe Nations, unto which the Apoſtles did not preach it perſonally, had yet a gracious opportunity to come to the Knowledg of it, by means of their preaching and ſpreading of it ſo far, and in ſuch Countries, as they did? And unleſs ſuch a ſuppoſition as this be admitted, we muſt fall hard and heavy in our cenſures upon the Apoſtles, and conceive of them as men unfaithful and defective in the Execution of that High Commiſſion, and moſt weighty Charge, impoſed on them by the Lord *Chriſt*, concerning the preaching of the Goſpel; the Tenor whereof (as we know) was, that they ſhould *go, and teach* ALL *Nations, baptizing them, &c. Mat.* 28.19. And again (as another Evangeliſt draweth it up) that they ſhould *go into* ALL *the World, and preach the Goſpel to* EVERY *Creature.* No Interpretation of what the Apoſtles did, in, or about the diſcharge of this their Commiſſion (the equity of this Commiſſion ſalved)

ſalved) can render them obedient and faithful therein unto their great Lord and Maſter, but onely that which ſuppoſeth *every Creature* to have been ſufficiently Evangelized or taught by them, in the Teachings of that party of the *Creature*, or of thoſe particular *Creatures*, which were actually and perſonally *taught* by them: and that all the World was put into a ſufficient capacity of beleeving, or (which is the ſame) into a way of having the Goſpel even in the letter of it made known unto them, by their enlightening thoſe parts of the World with the Knowledg of it, in which they preached it. Nor can that of the Apoſtle claim the honor of truth, where, ſpeaking of the Goſpel, he ſaith, it was κηρυχθὲν (the word ſo emphatically urged by you) ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, i. e. *preached unto every Creature which is under Heaven*, (*Col.* 1. 23.) but upon the account and warrant of ſuch a conſtruction.

But, 2. neither will my Principles allow me to gratifie you with my belief of this your ſaying (unleſs very rigidly underſtood, and in ſuch a ſence wherein it will little accommodate your cauſe) That *the Light of Nature, neither can, nor ever could, diſcover to Mankinde, that there was, or ever would be, ſuch a Man, and Mediator as Jeſus Chriſt, &c.* What the *Light of Nature* hath *de facto* diſcovered unto Mankinde, may much better be known and judged of, then what *it can*, or could, diſcover. I confeſs my apprehenſions concerning the extent of the Power and Abilities of *the Light of Nature* carefully preſerved, prudently managed, and induſtriouſly improved and imployed, run very high: and I judg that the greateſt part of what this *Light* hath hitherto *diſcovered unto*

Mankinde, is not commenſurable to the leaſt part of what it is, and hath been, *able* to diſcover. But what if it be granted, That *it neither is, nor hath been able to diſcover, that there was, or ever would be, ſuch a Man and Mediator, as Jeſus Chriſt, viz.* in all particularities relating to his Perſon, wherein the Goſpel preſenteth him to the World, yet may it be *able* ſo far to diſcover him, that a man by the diſcovery may be rationally perſwaded, through, or by means of him, to depend upon God, for the Pardon of his Sins, and Salvation of his Perſon, yea and this to the real obtaining of both at the hand of God. I have no ground at all to beleeve or think, that ſuch *Jews*, who before, and under, yea and long after *Moſes*, did beleeve in God unto Salvation, had *Jeſus Chriſt* diſcovered unto them in any ſuch Viſion of Particularities, as that exhibited in the Goſpel. The ſum and ſubſtance of what they (at leaſt the far greater part of them) apprehended, knew, or beleeved concerning *Chriſt*, amounted not (I ſuppoſe) to much more then this; *viz.* That God had found out, and pleaſed himſelf in, a way or means, how to ſhew Mercy and to forgive the Sins, and ſave the Souls, of ſuch who ſhould put their truſt in him, and live righteouſly and holily in this preſent World. For that God did not *declare*, [*i. e.* make plainly and fully known in the World] upon what account of *Righteouſneſs* or Juſtice, he pardoned ſin committed in the World before the great Attonement made by the Death of *Chriſt*, until this Attonement was actually made, is evident by this paſſage of the Apoſtle, *Rom.* 3. 24, 25, 26. *Being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a Propitiation through Faith*

in

in his Blood, TO DECLARE HIS RIGHTEOUSNESS FOR THE REMISSION OF SINS THAT ARE PAST, *through the forbearance of God*; [meaning, that God through his great patience, or ſtrength of forbearance, ἐν τῇ ἀνοχῇ τοῦ θεοῦ, remitted ſin, even long before any Satisfaction or Attonement made for it;] *To declare, I ſay, at this time* [*viz.* when *Chriſt* ſuffered in the fleſh] *his Righteouſneſs, that he might be juſt, and a Juſtifier of him that is of the Faith of Jeſus, i. e.* that he might appear to be, and to have been, *juſt,* in *juſtifying him* [*i. e.* every one, or whoſoever] ὁ ἐκ πίστεως Ἰησοῦ, that was, is, or ſhall be a Beleever in *Chriſt.* From this laſt clauſe, ὁ ἐκ πίστεως Ἰησοῦ, *that is of the Faith of Jeſus, i. e.* that beleeves, or depends, on *Chriſt* for Righteouſneſs (relating in ſpecial manner to the beleeving *Jews* before the coming of *Chriſt* in the fleſh,) it is obſervable, that they are reputed by God (and conſequently, ought to be ſo reputed by men alſo) Beleevers in *Chriſt,* not onely who know him by Name, or in the hypoſtatical union of the two Natures, or the like, and beleeve on him under ſuch a Notion as this (for thus the beleeving *Jews,* who were juſtified by God before the Coming of *Chriſt,* neither knew him, nor beleeved on him, as was formerly ſaid,) but alſo they that *beleeve on God by, or through him* (as *Peter* expreſſeth it, 1 *Pet.* 1. 21.) *i. e.* who either by Grace purchaſed or procured by him, or by any Providence, or Diſpenſation, one or more, iſſued by God for his ſake, or upon his account, in the World, are brought, or prevailed with, to depend on God for the forgiveneſs of their ſins upon their Repentance. And that the *Jews* I ſpeak of, when they did beleeve on God unto Juſtification, did not expli-

citely, or by Name, beleeve in *Jeſus Chriſt*, ſeems to me very apparant from thoſe words of *Chriſt* to his Apoſtles, *Joh.* 14. 1. *Ye beleeve in God: beleeve alſo in me.* If they had beleeved in him as explicitely, and diſtinctly, as they did beleeve in God, there had been no more ground, why he ſhould exhort or encourage them to beleeve in him, then in God: nor why he ſhould have owned them in their belief in God, more then in their belief in himſelf. And that that their *belief in God*, which our Savior here acknowledgeth in them, was unto Juſtification, I ſuppoſe that you neither will, nor reaſonably can, deny. Now then if ſuch a Faith, which had *Jeſus Chriſt* onely vertually and interpretatively in it, and none but God himſelf explicitely, and directly, was notwithſtanding available to the Juſtification of the *Jews*, who had better opportunities of means for an explicite Knowledg of him, then the *Gentiles*; much more reaſonable is it to conceive that the like Faith will be accepted in the *Gentiles* to their Juſtification; eſpecially conſidering, 1. That ſame Divine Attribute, which the Scripture calls, ἀπροσωπολημψία, a non-acceptation of perſons (ſo frequently aſſerted and inculcated by the Holy Ghoſt in the Scriptures:) and, 2. That the Juſtification of men, is a judiciary act awarded, according to the Tenor of a known Law, by God.

Beſides, That *Jeſus Chriſt* is in ſuch a Faith, by which men are actually enabled to come with acceptation unto God, I preſume you will not deny, conſidering what *Chriſt* himſelf ſaith, *No man cometh unto the Father, but by me, Joh.* 14. 6. That by ſuch a Faith, whereby a man beleeves, 1. *That God is*: 2. *That he is a Rewarder of them that diligently ſeek him*, he

he is enabled thus to *come unto God*, is the expreſs Doctrine of the Apoſtle, *Hebr.* 11. 6. And that the *Heathen*, who never had the advantage of the letter of the Goſpel, were notwithſtanding, partly by the Light of *Nature*, partly by the Works of *Creation*, partly by the patient and gracious Adminiſtrations of God in the courſe of his Providence towards the World, in a very ſufficient capacity of attaining ſuch a Faith as this, if I judged it matter of queſtion, either to your ſelf, or any other conſidering man, might be largely demonſtrated, not onely from the Scriptures, but even by many pregnant Teſtimonies extant in the Writings of the *Heathen* themſelves. Not to impoſe any great tax upon you, though for your own ſatisfaction, in this kinde, if you will pleaſe to peruſe onely the fifth and nineteenth Chapters of the *L. du Pleſsis de Veritate Religionis Chriſtianæ*, you will find by ſeveral paſſages drawn together by this learned Author from the Writings of ſuch *Heathens* as we now ſpeak of, 1. That *the Light of Nature* was ſufficient to *diſcover* unto them ſomewhat concerning *Chriſt*: And, 2. (and more clearly) That they did (I mean, many of them, and conſequently, that more, yea, that all, might) beleeve, both *that God was*, and that *He is a Rewarder of thoſe, who diligently ſeek him*. And I preſume you know that much more of this latter import might readily be cited from the Books and Writings of ſeveral others of them, not mentioned by the late named Author. Again,

2. That the *Heathen* we ſpeak of (and conſequently, all Men without exception) had, and at this day have, a tye upon them by the Law of *Nature* to beleeve in *Jeſus Chriſt*, is evident upon this conſideration;

tion; *viz.* becauſe this Law obligeth all Men to do that, which is eſſentially conducing to their ſoveraign Welfare and Peace, and without which it is unpoſſible for them to eſcape ruine, and deſtruction. And if men ſtand bound by the Law we ſpeak of, to uſe ſuch means for the preſervation of their natural Lives and Beings, without which they cannot reaſonably expect or judg that they ſhould be preſerved; much more muſt they needs be obliged by the ſame Law to provide things needful for their eternal ſafety and well-being, and without which they cannot, upon any reaſonable account, expect or look for theſe ſo importantly-neceſſary accommodations. Now the Scripture ſaith expreſly; *Neither is there Salvation in any other,* [meaning, but in *Jeſus Chriſt,*] *for there is none other Name under Heaven given among men whereby we* [men] *muſt be ſaved,* (*Acts* 4. 12.) and this by beleeving on this Name, *Joh.* 20. 31. Theſe latter words, *There is no other Name* UNDER HEAVEN *given, &c.* clearly overthrow two of the main Pillars of your Diſcourſe, which are theſe; 1. That this Law of Salvation, *Whoſoever beleeveth, ſhall be ſaved,* reſpecteth onely ſuch, unto whom the Letter, or vocal Miniſtry of the Goſpel is ſent, and that there is another Law, Covenant, or Promiſe, by which others ſhall, or may, be ſaved, (which by the way, I look upon as a very adventurous Poſition, and of dangerous conſequence.) 2. That ſuch a Repentance, which neither includeth, nor ſuppoſeth Faith in *Chriſt,* in one kinde or other, and whereof perſons unevangelized (in the ſence oft mentioned) are capable, is available to theſe perſons unto Juſtification and Salvation. For if *there be none other Name* [but that of *Jeſus Chriſt*]

Chriſt] UNDER HEAVEN *given among men, whereby &c. i. e.* no other method, courſe, way, or means whatſoever vouchſafed by God unto men for their Salvation, it demonſtratively follows, 1. That this Law of Salvation, *Whoſoever beleeveth on Jeſus Chriſt, ſhall be ſaved,* with that of Condemnation (oppoſite to it) *He that beleeveth not, ſhall be damned,* doth not reſpect onely perſons Goſpelized (in the ſence declared,) ſo that theſe onely ſhall be either ſaved, or condemned, according to the different tenor and import of them; but the generality or univerſality of Mankinde, where ever the Faculties of Reaſon, Judgment, Conſcience, Underſtanding, &c. are found in any competent growth or maturity. 2. That no Repentance whatſoever, which hath not *the Name, i. e.* the vertue, grace, merit, influence (in one kinde or other) of *Chriſt* in it, will avail any man unto Salvation.

Nor is that of the Apoſtle, *Rom.* 2. 12. any ways contradicting that which hath been now ſaid: *For as many as have ſinned without Law, ſhall alſo periſh without Law: and as many as have ſinned in the Law, ſhall be judged by the Law.* For the intent and purport of this paſſage onely is to ſhew, that God in the Judgment and Condemnation of wicked men, will have reſpect to the different degrees of means and opportunities, which have been vouchſafed unto them reſpectively, for the reſtraining of them from the ways of ſin and wickedneſs; and to imply withall, that becauſe the Letter and oral Miniſtry of the Scriptures, or Word of God (frequently termed, the *Law*) ſuperadded to the Law and Light of *Nature,* and thoſe other advantages (common unto all men) of the Works

of Creation, Providence,&c. are a means of greater efficacy and a more potent tendency to reſtrain from ſin, then thoſe other alone, and without theſe, therefore they, who ſhall be found to have lived wickedly and ungodlily under theſe, ſhall receive a greater Damnation, then thoſe who have lived ſinfully under the want of them.

If it be yet further objected (againſt the Argument in hand) That the Law of *Nature* cannot oblige men to things unpoſſible, no not in order to their own Preſervation, or Peace; and therefore cannot oblige thoſe to beleeve in *Jeſus Chriſt*, to whom he was never preached, this being unpoſſible unto ſuch perſons, as theſe: To this I anſwer,

1. That the ſinews of this reaſoning have been already cut, where we proved, that *Jeſus Chriſt*, is ſo, ſo far, and upon ſuch terms, preached, or made known unto all Men without exception, that no man lieth under an impoſſibility of beleeving in him; I mean, of beleeving in him upon ſuch terms, which will be available to his Salvation, (as hath been formerly declared.) But,

2. I anſwer yet further, That if the poſitive, or written, Law, or Word, of God, bindeth men unto that which is unpoſſible, what Reaſon can there be given, why the Law of *Nature* may not do the like? (eſpecially conſidering that this is the Law of God, as well as that.) But that the poſitive or written Law of God requireth things unpoſſible of men, is (I ſuppoſe) your own Sence and Judgment; certain I am, it is the general Sence of thoſe, who are Enemies to the Doctrine of Univerſal Attonement.

3. (And laſtly) Were it granted that the Law of *Nature*

Nature doth not binde to things impoſſible, *in ſenſu diviſo,* yet it may very equitably and well binde to things unpoſſible, *in ſenſu compoſito.* As for example; ſuppoſe I have a Childe, or Wife, lying ſick in an upper Chamber, or room in my Houſe, and at preſent I am below; the Law of *Nature* in this caſe bindeth me to viſit them, which yet is unpoſſible for me to do, whileſt I remain below, and in my preſent poſture of abſence from them. But becauſe I may very poſſibly go and get up to them by the opportunity of ſuch ſtairs or ſteps, which are purpoſely provided to make the way into this Chamber paſſable for men, therefore the tye which is upon me by the Law of *Nature,* to viſit them, is no ways hard, or unreaſonable. In like manner, were it granted, that men who never heard of the Name of *Chriſt,* are, in their preſent condition, poſture, and frame, under an impoſſibility of beleeving on him, and ſo not bound by the Law of *Nature* to beleev on him, during this incapacity; yet this no ways proveth, but that they may ſtand bound by this Law to beleeve on him, yea and that this beleeving is poſſible enough to them, *in ſenſu diviſo,* (as hath been ſaid) though not *in ſenſu compoſito,* that is, by uſing ſuch means, and applying themſelves to ſuch a courſe, whereof they are, actually, and *de preſenti,* capable, and which have a proper and direct tendency to enable them to beleeve actually in due time. *Sed de his, priùs.* Nor do I beleeve that any perſon whatſoever of Mankinde (ſuch only excepted, who have ſinned *the ſin unto death,* as *John* expreſſeth it, who, in and by the ſaid ſin, caſt in their lot with Devils, and deſerve no longer to be numbered amongſt men) liveth under any ſimple, abſolute, or in-

vincible impoſſibility of being ſaved. Yea if it ſhall be ſuppoſed, that any other perſon lieth under ſuch an impoſſibility, it muſt needs take off from the hearts and conſciences of men much of that fear and dread, which are of a very ſoveraign conſequence and import to preſerve them from the horrid guilt of that ſin. And thus (I truſt) I have given a fair and ſatisfactory account unto you of the truth of this Doctrine, That all Men ſtand bound by the Law of *Nature* to beleeve on *Jeſus Chriſt*; or at leaſt (in your own phraſe) ſomewhat that ſeems to me very like to ſuch an account. Again,

2. That the like Obligation is impoſed by God upon all Men (in the ſence explained, and avouched) by a written, or poſitive Law, is (I ſuppoſe) of a like ready and eaſie demonſtration. When the Holy Ghoſt by the mouth of the Kingly Prophet admoniſheth and calls upon the Kings and Judges of the Earth, thus: *Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled, &c.* (*Pſal.* 2. 12.) 1. By *the Son*, evident it is (and Interpreters generally conſent) that the Lord *Chriſt* is meant. 2. That by *kiſſing* this *Son*, is meant ſuch ſubjection to him, which includeth, or preſuppoſeth Faith (at leaſt) in him, is ſo evident likewiſe, that I know no Expoſitor otherwiſe minded. And beſides, this clauſe, *leſt he be angry, and ye periſh, &c.* plainly evinceth it; in as much as no *kiſſing him*, or ſubjection to him, without beleeving on him, will prevent his anger. 3. (And laſtly) That by the *Kings and Judges of the Earth*, he doth not (in the firſt place) mean ſome of theſe onely, as (for example) thoſe who have the Goſpel preached unto them, with an excluſion of the reſt; nor, 2. That

by

by *Kings* and *Judges of the Earth*, he means the meer perſons of men inveſted with theſe dignities, but (by a *Synecdoche*, and according to the frequent dialect of the Scriptures) thoſe entire Bodies and Communities of men, of which *Kings* and *Judges* are the Heads, are things, both ſo rational in themſelves, and ſo demonſtrable alſo from the firſt Verſe of the *Pſalm*, and indeed from the whole carriage of it, that to give any further proof of them, were but to light up a Candle to the Sun. Or if it ſhall be importunely, and as it were by the teeth, held and maintained, that none but the perſons themſelves of *Kings and Judges* are here meant; yet will it even from hence, and this with a notoriety of conſequence, follow, That all their Subjects, and conſequently, all the World, ſtand bound, by vertue, as well of the ſame Command, as of the ſame Caveat, or Threatening, to exhibit the ſame Subjection unto the Son of God. *Muſculus* may be conſulted upon the place [h].

[h] Expendamus etiam quanta ſtriſta Chriſti Filii hominis majeſtas, potentia, & gloria, quod ad pedum illius oſcula Reges terræ, abſque ulla diſcriminatione, quanti quanti ſint, vocantur. Quis nam mortalium ab hac ſubmiſſione excipitur, quando illa ipſis quoque regibus imponitur? *Muſculus*, in Pſal. 2. Verſ. 12.

Again, when the Apoſtle *John* aſſerteth this to be the *Commandment* of God, *that we ſhould beleeve on the Name of his Son Jeſus Chriſt*, (1 *Joh.* 5. 23.) he cannot be conceived to ſpeak onely of Saints, or ſuch who are Beleevers already, as if theſe onely were the men, whom God commands to beleeve in the Name of his Son: for then it would follow, that every Beleever in the firſt act of beleeving ſuper-erogates, and doth more then God requires of him by any Law, Precept, or Commandment of his. Nor, 2. can he

reaſonably be conceived to ſpeak of ſuch onely, who have the Letter or oral Miniſtry of the Goſpel ſent, or granted, unto them: becauſe then (in like proceſs of conſequence) it will follow, that in caſe any of thoſe, to whom the ſaid Priviledges are not vouchſafed, ſhall beleeve in *Chriſt*, he alſo ſhall ſuper-erogate, and do more in a way of righteouſneſs, then God commandeth him. Therefore when this Apoſtle ſaith, *It is the Commandment of God, that* WE *ſhould beleeve, &c.* his meaning is not, either, 1. That *WE* Saints, with the excluſion of all others; nor, 2. That *WE* who have the Goſpel preached by men to us, with the excluſion of all others: But, 3. (and laſtly) That *WE* Men, with the incluſion of all other men whatſoever, ſhould beleeve.

If it be objected and ſaid; That ſuch men, who have neither the Letter, nor oral Miniſtry of the Goſpel, are in no capacity, no poſſibility of beleeving: and therefore to argue, that in caſe they ſhould beleeve, they ſhould ſuper-erogate, is to argue, not onely from an unſound, but even from an unpoſſible ſuppoſition; and no better, then if a man ſhould argue, thus; If a ſtone, or a brute beaſt, ſhould with an audible, or intelligible voyce, magnifie God, they ſhould ſuper-erogate, becauſe there is no Commandment impoſed upon them by God to do ſuch a thing: To this I anſwer,

1. That it hath been already ſufficiently proved, that the ſuppoſition which this Objection faulteth, is neither impoſſible, no nor yet unſound; but that ſuch perſons, who neither have the letter of the Goſpel, nor yet the preaching of it by men, are notwithſtanding in a capacity of beleeving. I add,

2. That

2. That if there be an impoſſibility that ſuch perſons ſhould beleeve, then their beleeving ſuppoſeth, or includeth, ſome other thing which is unpoſſible alſo. For this is a true Rule, and of unqueſtionable evidence: *Poſſibile eſt, quo poſito, nihil ſequitur impoſſibile:* That is poſſible, upon the ſuppoſal whereof no impoſſibility followeth. Now in caſe it ſhould be ſuppoſed that a man without the Letter, or oral Miniſtry of the Goſpel, ſhould, or might, beleeve, it cannot reaſonably be imagined what impoſſibility would follow (I mean, in argument, or ſuppoſal) hereupon. Therefore there is no impoſſibility that ſuch a perſon as we ſpeak of, ſhould beleeve.

3. (And laſtly) In caſe men deſtitute at preſent of the Letter, and Miniſtry of the Goſpel by men, ſhould not ſtand bound by ſome Law, or Commandment of God, to beleeve, then, in caſe either the ſaid Letter, or Miniſtry ſhall at any time hereafter be vouchſafed unto them, they muſt either be ſuppoſed to remain ſtill as much diſobliged from beleeving, as before (which, I preſume, is none of your thoughts,) or elſe, that there is ſome new Commandment impoſed upon them by God, which was not impoſed on them before. Now with God (the Scripture plainly affirmeth) *there is no variableneſs, neither ſhadow of turning,* [or, change, *Jam.* 1. 17.] Nor doth he create, or make new Laws to ſubject men unto upon emergent or accidental occaſions: but all his Laws were made, given unto, and impoſed upon, men, before any new emergency, or change of circumſtance, or condition, befalleth them. So that (for example) he that hath formerly been very poor, but hath of late a great and plentiful Eſtate caſt upon him by God, doth not now

ſtand

ſtand charged *to diſtribute, to do good, to be rich in good works, &c.* by any new Commandment of God impoſed on him ſince his advancement in the World, which did not oblige him before, but by vertue of ſuch a Command, whereunto he was ſubject all the time of his poverty, as well as ſince his being made rich, although he ſtood not bound by it to act according to the tenor of it, but onely then, or at ſuch a time, when and in caſe he ſhould become rich; and now alſo not continually, but upon due and regular occaſions onely. This Commandment of God, *Thou ſhalt worſhip the Lord thy God*, obligeth a man as well ſleeping, as waking, as well in the midſt of his lawful employment, as at times of liberty and convenience for his actual worſhiping of him: otherwiſe God muſt be ſaid to take off this Law from men, as oft as they go to ſleep, or to the labor of their ordinary Callings; and again to lay it on them anew, as oft as they awake, or ceaſe from their labor; or rather as oft (and as oft onely) as they have opportunity actually to worſhip him. Yet doth it not oblige any man to worſhip him at ſuch a time, when, or whileſt he is ſleeping (ſuppoſing his ſleep in reſpect of the time or ſeaſon of it lawful) nor yet whileſt he is at the work of his Calling, ſuppoſing that herein he doth but that which is his duty to do. I make no queſtion but you have often met with that common Maxim of Divines: *Præcepta affirmativa ſemper obligant, ſed non ad ſemper:* Affirmative Precepts always binde, but not unto always, *i. e.* not to a perpetual or uninterrupted practice of that duty, whereunto they binde. A rich man ſtands always bound to diſtribute to the poor, but not to diſtribute always, but onely upon all *Chriſtian* Occaſions and Oppor-

Opportunities. So a Miniſter ſtands always bound to preach to his People: but he doth not ſtand bound to preach always or continually to them. In like manner ſuppoſe it were granted, that an *Heathen*, who never heard of the Goſpel, nor of the Name of *Chriſt*, nor ever had opportunity to hear of either, doth not ſtand bound to beleeve (formally, or explicitely) in *Chriſt*, whileſt he remains under theſe diſadvantages for ſuch a beleeving; yet this proveth not, but that even ſuch a perſon, ſtands ſimply and abſolutely bound to beleeve in him, and this upon the terms ſpecified: or in caſe the Goſpel ſhall at any time afterwards be ſent unto him by God, that he now ſtands bound to beleeve by a Commandment newly given or impoſed upon him by God, and not by vertue of that Commandment, wherewith he ſtood charged before.

Nor is that Text *Acts* 17. 30. cited by me to prove an univerſal Obligation poſitively impoſed by God upon all Men to beleeve on *Chriſt*, diſabled by any attempt made by you in that behalf; the words being theſe: *And the times of this ignorance God winked at: but now commandeth all Men every where to repent, &c.* For, 1. We have demonſtratively (I ſuppoſe) proved already, That the Repentance here mentioned, and commanded by God unto *all Men every where*, includeth, or preſuppoſeth, Faith in *Chriſt*, and that no *Repentance* whatſoever, is, or can be, actually ſaving, but onely ſuch, which is influenced or raiſed by Faith in *Chriſt*, of one kinde or other, either formal and explicite, or elſe conſequential, implicite and interpretative. 2. It hath been in like manner proved, that theſe Univerſals, *all Men*, *every where*, cannot reaſonably, nor with that Reverence and Honor

which are due to Scripture-expreſſions, be here confined to ſuch, either perſons, or places, to whom, or where, the Goſpel had been then actually ſent, and preached, when the words were uttered by the Apoſtle, or ſhould afterwards be thus ſent and preached; but are to be extended to *all Men* ſimply, and to every Nation under Heaven; in as much as there is no neceſſity for ſuch a cautionary, or reſtrictive Interpretation.

Whereas you further argue from the *Antitheſis* here made by the Apoſtle, between the χρόνοι τῆς ἀγνοίας, the *times of ignorance*, and the ἐν τῷ νῦν καιρῷ, the *preſent times* (when the Apoſtle ſpake the words) or times of the Goſpel-Light, that how ever God in theſe latter, *commands all Men every where to Repent*, yet under thoſe other he did not; I anſwer, 1. That the Concluſion which you hence infer, fights directly (if I miſtake not) againſt your own ſence (otherwhere aſſerted in your Papers) both concerning an Obligation lying upon *Adam* to repent, in the *interim* between his Fall, and the Promulgation of the Goſpel to him; as likewiſe concerning the like Obligation lying upon all his poſterity (without exception, unleſs onely of ſuch, who either through defect of years, or of underſtanding, or through inexpiableneſs of guilt, are uncapable of Repentance) whether the Letter or Miniſtry of the Goſpel hath been vouchſafed unto them, or no. For by what Law perſons, who never heard of the Goſpel, ſtand now, or whileſt the Goſpel ſhines in other parts of the World, bound to Repent, by the ſame they ſtood bound to Repent likewiſe, before the coming of the Goſpel into the World. Therefore you cannot with the ſafety of your own Principles

Principles, but confeſs, that *all Men every where*, even ἐν χρόνοις τῆς ἀγνοίας, under thoſe *times of ignorance* of which the Apoſtle ſpeaks, and before ἐν τῷ νῦν καιρῷ, or the times of the Goſpel, ſtood bound to Repent, ſo, or with ſuch a kinde of Repentance, which you affirm to be meant in the Scripture in hand, *i. e.* ſuch a Repentance which is conform to the Law of *Nature*, and which includes not Faith in *Chriſt*; and which you acknowledg alſo the unevangelized *Heathen* ſtand now bound unto.

2. Neither doth the *Antitheſis* or oppoſition between the two differing times mentioned import any ſuch different Diſpenſation of God, under the one, and the other, as if he had left men free from all and all manner of Command and Obligation to Repent, under the former, and onely charged them with this duty under the latter; but onely ſheweth, or ſuppoſeth, that that Obligation to repent, which lay upon men under the former, the *times of ignorance*, was but weak, faint, obſcure, and with little authority upon the Conſciences of men, in compariſon of that tye, obligation, or engagement hereunto, which God by an expreſs Command impoſeth upon the World under the latter (the times of the Goſpel.) This to be the genuine and true import of the ſaid *Antitheſis*, appears, 1. By the frequent and familiar uſage of the Scripture in like caſes: 2. By conſideration of the ſtate and condition of the *Heathen* throughout the World in the Point in queſtion, before the times of the Goſpel.

Firſt, It is a thing of frequent Obſervation amongſt Expoſitors and Divines, that the Holy Ghoſt intending to mention and aſſert any conſiderable encreaſe or

advance of ſome former Diſpenſation, is wont to expreſs it in ſimple, poſitive, and abſolute terms, and as if it were a new kinde of Diſpenſation, and which had not formerly been known, or heard of in the World[i]. Thus the Promiſes made to *Abraham*, *Gen.* 12. concerning the multiplication of his ſeed, and their inheriting the Land of *Canaan*, are afterwards, as *viz.* Cap. 17. 2, 4, 5, &c. again mentioned and expreſſed as if they had now been new, or firſt made, onely becauſe they are expreſſed more largely, fully, and emphatically. When *Chriſt* ſpake thus to his Diſciples after his Reſurrection, *Theſe are the words which I ſpake unto you, whileſt I was yet* WITH YOU, (*Luk.* 24. 44.) in this latter clauſe, *whileſt I was yet with you*, he inſinuates his preſent being with them, by way of *Antitheſis* to his former being with them (*viz.* before his Death) not as if he were not now preſent with them, as well as he had been formerly, but becauſe his being now with them, was of a more tranſcendent and peculiar nature and conſideration, then his former preſence had been; in as much as he was now in the eſtate of the Reſurrection, whereas in his former being with them, he was but in the ordinary condition of men. When *Moſes* and the Prieſts ſpake thus unto all *Iſrael*; *Take heed, and harken, O Iſrael, that this day thou art become the People of the Lord thy God*; (*Deut.* 27. 9.) their meaning was not to imply, that they never had been *the People of the Lord* until now, [*i. e.* a People whom God had owned and countenanced from Heaven, taken into Covenant with himſelf, &c.] but that God by the conſtant Tenor of his gracious Adminiſtrations towards them from time to time until that day, had made them now more his People, then

[i] Non enim inuſitatum aut rarum eſt in Scriptura eaſdem Promiſſiones, vel Prædictiones, vel res alias ſemel jam datas & commemoratas, poſtea diverſis temporibus tanquam novas denuo tradere & commemorare. *Perrius* in *Gen.* 35. 9.

Sciet [Chriſtus] de his rebus quas alio modo, quam ante, poſt Reſurrectionem egit, ita loqui, quaſi non egerit. *Maldonatus* in *Mat.* 26. 29.

then ever, had further declared himself to be their God, and to accept and own them for a People peculiar to him, then formerly: and that upon this account it concerned them more neerly, then ever, to harken unto him, and obey his voyce. In like Notion our Saviour promiseth his Disciples that he *will pray the Father, and that he should give them another Comforter, even the Spirit of Truth,* when as in the very same period or passage of speech, he affirmeth that this *Comforter,* or *Spirit,* was already given them, or (which is the same) *dwelt* now with, or in, them, *Joh.* 14. 15, 16. So that he mentioneth a larger Effusion or Donation of the same Spirit, as if it were the primitive or first gift thereof. In like manner, when being now upon his Journey for the raising of *Lazarus* from the dead, he saith to his Disciples, *I am glad for your sakes that I was not there, to the intent that you* MIGT BELEEVE, (*Joh.* 11. 15.) he expresseth their beleeving to a further degree, as if it were the first of their beleeving, and that they had not beleeved before. Whereas it is evident from *Joh.* 2. 11, 22. and other places, that they had beleeved on him before. When the Apostle affirms this to be Gods end in chastising his People, *That they might be Partakers of his Holiness,* (*Hebr.* 12. 10.) he doth not suppose that they were in no degree *partakers of his Holiness* before their chastisement; but he expresseth a fuller and richer participation hereof, as if it were a simple, absolute, or original participation in this kinde. So again when the Evangelist *John* saith, that *the Holy Ghost was not yet given, because Jesus was not glorified;* (*Joh.* 7. 39.) his meaning is not, that the Spirit had in no measure been formerly given, (for questionless all those who under

the Law beleeved, and ſo thoſe, who in the days of our Saviours converſe on Earth, before his Glorification, beleeved unto Juſtification, were led hereunto by the *Spirit* here ſpoken of;) but he expreſſeth that abundant and moſt remarkable Donation and pouring out of it upon the Apoſtles and others, after, upon, and by vertue of Chriſts Aſcention into Glory, as if it had been the firſt, and only giving of it. And it is a good rule or obſervation, which *Teſtardus* delivers hereupon. *Thoſe things* (ſaith he) *are ſaid not to be, or not to be done, before the times of the Goſpel, which do leſs* [or, not] *appear, or are leſs perceived* [or, felt] *before this fulneſs of times* [k]. So that when the Apoſtle ſaith (in the Scripture under debate) that God *now* [in the times of the Goſpel] *commandeth all men every where to repent*, it doth not neceſſarily imply, that God never till *now commanded* the ſame thing (I mean, *Repentance*) unto them; but that *now* he *commanded* it upon other terms, with more expreſſneſs and particularity of Command, upon more lively and pregnant grounds, or motives, with another edg of Authority, under greater ſeverity of puniſhment threatened in caſe of diſobedience, then he had commanded it formerly. Many inſtances from the Scriptures have been preſented unto you, (and many more, I doubt not, upon a little further ſearch might be added unto them,) wherein ſuch a conſtruction as this muſt of neceſſity be admitted. And that this is the true and genuine ſence of the place in hand, appears yet further by the latter conſideration mentioned, which reſpects the ſtate or condition of all Mankind under the *times of that ignorance*, of which the Apoſtle ſpeaketh, and before the days of the Goſpel. For that the World was then under a *Command* from

[k] Verum ea non eſſe, aut non fieri ante Evangelii tempora dicuntur, quæ minus apparent, aut minus ſentiuntur ante iſtam temporum plenitudinem. *Teſtard. Synopſ. Doctr. de Nat. &c. Theſ.* 118.

from God to Repent, is evident from hence, *viz.* becauſe otherwiſe their impenitency, and obdurate proceedings in ſuch ways and practiſes, which are contrary to the Law of God, yea and the Law of Nature it ſelf, had been no ſin in them, nor obligatory unto puniſhment, the Apoſtles aſſertion being expreſs, that it is *the Law that worketh Wrath,* [*i.e.* that ſubjecteth men unto puniſhment,] becauſe *where no Law is, there is no tranſgreſſion, (Rom.*4.15.) meaning (as he expreſſeth himſelf upon the account in the Chapter following, verſ.13.) *that ſin is not imputed* [*i.e.* charged upon men, or puniſhed] *where there is no Law.* So that unleſs we ſhall ſuppoſe the World to have been abſolutely lawleſs, and that the generality of men might without contracting any guilt, or making themſelves liable unto puniſhment, have committed all the abominations, which they did commit, yea and ten times more, until the times of the Goſpel, we muſt of neceſſity make or ſuppoſe them ſubject to ſome Law, or other of God, whereby he *commands Repentance* unto men. Yea the Apoſtle himſelf, in the ſame Sermon, and a very few verſes before the words in conteſt, plainly ſuppoſeth the men we ſpeak of, even *all the Nations of men,* to have been, all the time before the Goſpel, under an engagement or obligation from God, to have *ſought him,* which ſuppoſeth (at leaſt) their *repentance. And hath made of one blood all Nations of men, for to dwell on all the face of the Earth, and hath determined the times before appointed, and the bounds of their habitations, that* THEY SHOULD SEEK THE LORD, *if haply they might feel after him, and find him, though he be not far from every one of us, &c. Act.* 17.26,27. His meaning is, that God hath taken ſuch a wiſe and gracious courſe,

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1. In the creation and forming of men. 2. In disposing and governing them, that they might be in a good capacity of *seeking* him, and this so as to *finde* him (and consequently to enjoy him, and to be made happy and blessed by him) although their minds and understandings were much darkened through corrupt principles, which they had voluntarily drank in, and sinful practices wherein they had walked, in as much as he was neer enough to them all, to have been *found* by them, even by groping, or feeling, as men use to seek for things in the dark; meaning, that by a very low strain of industry, an ordinary diligence and enquiry they might have discovered and *found* him out, so far as to have worshipped and served him with acceptation, and this under all those great disadvantages for the finding him out, which they had brought upon themselves. These things import much more then their being under a simple Command from God to Repent; though it is true, that a Command to Repent, vertually and with interpretation, contains and comprehends the whole duty of man.

Nor do these words, which you urge and insist upon, *And the times of this ignorance God winked at*, import any thing contrary to what hath been now argued, or as if God had neither taken, nor meant to take, any account at all of those Heathen, who, before the times of the Gospel, had only the Books of Nature, Providence, and Creation, to instruct them, for their misdemeanors in sinning. The Apostle expresly saith, that *as many as have sinned without the Law, shall perish without the Law, Rom.* 2.12. And a little before: *Tribulation and anguish upon every Soul of him that doth evil; of the Jew first, and* ALSO OF THE GENTILE,

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(to omit much more that might be readily cited from the ſame Apoſtle to the ſame purpoſe.) Therefore when God is ſaid ὑπιδὼν to have over-looked, or *winked at the times of ignorance*, [*i. e.* the ways and doings of men under theſe *times*,] it is to be underſtood in a comparative ſence, implying onely ſome ſuch thing as this, That whileſt means for the Converſion of Men from Sin to Righteouſneſs, and for the bringing of them to the true Knowledg and Fear of God, were but low, ſcant, and weak in the World, in compariſon of what they are now advanced unto by the ſhining of the Light of the glorious Goſpel of Chriſt amongſt men, God was nothing ſo ſevere to mark what was done amiſs, nothing ſo ſwift to execute Judgment, or take Vengeance on Tranſgreſſors, as now he is, and intends to be, under the *Goſpel*; the vouchſafement whereof unto the World, is as the *laying of the Ax to the root of the Trees*, upon which follows the *hewing down, and caſting into the fire, every tree, that bringeth not forth good fruit*, *Mat.* 3.10. This ſence is both very agreeable to the Scripture-phraſe, which frequently and familiarly expreſſeth a comparative ſence in a poſitive and abſolute form, (ſee *Joh.* 6.27. 1 *Cor.* 1.17. *Luk.*12.4. *Joh.* 7.39. *Gal.*4.9. not to mention other places of like purport, without number,) and likewiſe perfectly accordeth with that Principle of Righteouſneſs and Equity, in and about the puniſhing of ſin and ſinners, which the Scripture from place to place aſcribeth unto God; and which inclineth him to puniſh ſins, committed againſt greater Light, againſt means and motives of greater Efficacy and Power, with more ſeverity proportionably, then thoſe, which (though otherwiſe the ſame) are perpe-

trated, where means and motives for the refraining of ſuch ſins, are either fewer, or leſs effectual. See upon this account, *Amos* 3. 2. compared with *Lam.* 1. 12. and *Dan.* 9. 12. *Deut.* 6. 12. with 15. *Matth.* 11. 21, 24. *Luk.* 12. 47, 48. *Jer.* 32. 31. compared with Verſ. 33. beſides many other paſſages of like import. *Calvin*, reading the words in preſent conſideration between us, thus, *Et tempora quidem hujus ignorantiæ cùm hactenùs diſſimulaverit Deus*, neither approves your ſence of them, nor mine, though his cenſure falls much heavier on yours, then on mine. He affirms, that *Pauls* intent was not to extenute the ſins of men, but onely to magnifie the Grace of God, which had now on the ſudden ſhone upon the World: and labors to confute ſuch an Interpretation, from that of the ſame Apoſtle (lately cited,) *They that have ſinned without the Law, ſhall* notwithſtanding *periſh without the Law*[l]. His ſence of the words is onely this, *God winked at*, or diſſembled, *the times of that ignorance, i. e.* that during the long tract and continuance of theſe times, *God did not diſcover*, or reveal *himſelf unto men*[m]. I finde ſome other modern Expoſitors of good note ſteering the ſame courſe of Interpretation with him. Some conceive that the Apoſtle ſpeaks of the times paſt with thoſe that were then living, and that his meaning is, that God would not lay to their charge [*i. e.* puniſh, or deſtroy them for] their Idolatries paſt, if now they were willing to repent. Of this Judgment was *Chryſoſtom*, and after him, *Oecumenius*. Neither of theſe Interpretations fall in with the *genius* of your inference from the words, nor yet endamage my Notion in the leaſt; which ſaith, That the *Heathen* here ſpoken of, were under a *Command*

[l] Alii ſecus interpretantur, Deum ignorantiæ peperciſſe, quaſi connivelet, punire nolens. Sed tale commentum prorſus alienum eſt a mente *Pauli*, & conſilio; cui minime propoſitum fuit extenuare hominum culpam, ſed Dei gratiam, quæ repente affulſerat, magnificere. Et ex aliis locis falſum eſſe coarguitur, quia qui ſine lege peccaverint, ſine lege nihilominus peribunt.

[m] In ſumma, nihil aliud ſibi volunt verba *Pauli*, quam cæcitati addictos fuiſſe homines donec ſe illis patefecit Deus.

mand from God to *Repent*, even all along the *times of the ignorance*, of which the Apoſtle ſpeaketh. But beſides what hath been already offered to countenance the Interpretation of the words awarded by me, I conceive this paſſage of the Apoſtle, *Hebr.* 8. Verſ. 8, 9, &c. doth better the account: *For finding fault with them, he ſaith: Behold, the days come (ſaith the Lord) when I will make a new Covenant with the Houſe of Iſrael, and the Houſe of Judah: Not according to the Covenant that I made with their Fathers in the day that I took them by the hand to lead them out of the Land of Egypt, becauſe they continued not in my Covenant,* AND I REGARDED THEM NOT *(ſaith the Lord:) For this is the Covenant that I will make, &c.* Theſe words, *And I regarded them not*, ſeem to run ſomewhat parallel with thoſe in queſtion, *And the times of this ignorance God winked at*; and withall to carry ſome ſuch ſence and import as this; That God, conſidering the weakneſs and imperfection of that Covenant, which he made with them at Mount *Horeb*, upon their Deliverance from *Egypt*, how little ſpirit and life there was in this Covenant to render them a people excellent and worthy God, in compariſon of that Covenant which he purpoſed to make with them afterwards in the Goſpel, upon their great Deliverance from Sin and Hell to be accompliſhed by *Jeſus Chriſt*, did accordingly expect no great matters from them, but was content ἀνεχόμενος (as the Apoſtle ſpeaks, *Acts* 13. 18.) to bear with their manners, to over-look many miſcarriages, neglected to puniſh and take vengeance on them for ſuch ſins, the commiſſion whereof under a Covenant of more grace he would have vindicated moſt ſeverely. But this onely by the way.

Towards the Concluſion of your Writing, you make this ingenuous and *Chriſtian* Promiſe (which contains as much, as I can with Reaſon, or a good Conſcience, expect from you) That *if I can make it appear (upon juſt, and carrying grounds) that Infants, Naturals (to whom God hath not given the uſe of Reaſon) and thoſe many millions in all ages, who never heard the Goſpel, are bound to beleeve in Chriſt for Salvation, then you ſhall grant my Minor, and admit my Argument to be good*; *viz.* That *Chriſt dyed for all without exception, becauſe all without exception are bound to beleeve.* I ſuppoſe I have, and this upon no worſe or weaker grounds then you require, made it fully apparant, that all the three ſorts of perſons you ſpeak of, are, in a ſence, which, I (with many others) call, *ſenſus diviſus*, and which I have explained, bound to beleeve on *Chriſt* for Salvation. As for the ſence, which (haply) you mean, and which I have termed, *ſenſus compoſitus*, your ſelf have in a former paſſage (and herein done nothing neither, but what Reaſon and Ingenuity, together with the Intereſt of your own Credit and Conſcience, obliged you unto) acquitted me and my Doctrine from intending it in reference to the two former ſorts of perſons, *Infants*, and *Naturals*. Nor do I conceive that your ſelf judg it any ways prejudicial to the Salvation of either of theſe by *Chriſt*, that they are, in this ſence, utterly uncapable of beleeving on him; unleſs you either judg them ſalvable by the Law of Nature, and without Chriſt (which I judg you cannot reaſonably do) or not at all; which I ſuppoſe to be further from your thoughts, then the other. So that whether Infants, or Naturals, be capable, or not capable of beleeving in *Chriſt*, yet if they be

ſalvable by him, it undeniably follows, that he dyed for them.

Concerning the third and laſt ſort, perſons who though competent of underſtanding, yet never from firſt to laſt taſted of the letter of the Goſpel, I have proved at large (and I truſt, to your ſatisfaction, and other mens) That ſuch men as theſe, ſtand bound, both by the Law of Nature, and by poſitive Law from God, to beleeve in *Jeſus Chriſt*, and that without the letter of the Goſpel they are in a capacity of beleeving in him, ſo, or ſo far, as to be accepted therein unto Salvation. Thus having performed your conditions, I truſt I may upon a legitimacy of claim demand the courteſie of your Promiſe, being nothing but what is very lawful for you to grant, the *admittance of my Minor*, and conſequently the concluding validity of my Argument.

Whereas you ſomewhere in your Papers repreſent it as a thing very irrational, and unworthy belief, that *Chriſt* ſhould dye for thoſe, who he knew were in no capacity, or poſſibility, of receiving benefit thereby, as all thoſe were, who had periſhed in their ſins, and were eternally condemned, before his Death: my Anſwer is; That as at Chriſts riding into *Jeruſalem*, as well the multitudes that went before, as thoſe that followed, cryed, *Hoſanna to the Son of David*, (*Matt.* 21. 9.) ſo thoſe that lived in the World before his Incarnation, and Sufferings, were in a bleſſed capacity of receiving Remiſſion of Sins, and the great Bleſſing of Salvation, by his Death, by beleeving on him as then to come, as well as thoſe, who take their turns of Mortality after him, and beleeve on him as already come. Otherwiſe how ſhould *Abraham*,

Isaac, and *Jacob* have been in a capacity of sit-
ing down and eating bread in the Kingdom of God?
So that how ever the persons you speak of, who were
under an irreversible sentence of Condemnation for
their sins, at the time when our Saviour dyed, and in
this respect were in no possibility of receiving benefit
by his death; yet there was a time, *viz.* whilest they
lived in the World, when they were under the same
possibility with other men of receiving the great be-
nefit and blessing of Salvation by him: and in this re-
spect he may properly enough be said to have dyed
for them; *i. e.* to have dyed upon such terms, that
they beleeving on him, whilest the day of Grace last-
ed, as intending, or as being to dye for them in time,
might have been saved by his death. And if this Ob-
jection were of any force, neither can it truly be said
that he dyed for *Abraham*, *Isaac*, or *Jacob*, or for other
Saints, who had dyed in the Faith (as the Apostle
speaketh) before his coming in the Flesh, at least it
cannot be said that he dyed for the remission of their
sins, because they having obtained already, and being
in full possession of, this heavenly Priviledg, were in
no possibility of obtaining it by *Christ* at the time of
his death. Nor is it (nor can it reasonably be imagined
that it should be) the intent of the Doctrine, which
teacheth that *Christ* dyed for all men without excep-
tion, to affirm or teach withall, that he dyed upon such
terms for all men, that all men at any time, or in every
state and condition, whether living, or whether dead,
whether free from, or whether infnared with, the guilt
of the unpardonable sin, &c. should be in a capacity,
or under a possibility, of being saved by him. The
intire and clear meaning of the said Doctrine (as it is

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in effect ſtated by me Cap. 17. §. 1. of my Book of Redemption) is, That all perſons of Mankind whatſoever, are, or were, put into ſuch a capacity of Salvation by the Death of *Chriſt*, that if their own voluntary neglect, and notorious unworthineſs, do not intervene and hinder, they may, or might, be all actually ſaved thereby.

And thus I have, in the midſt of many diſtractions, and under much encumbrance of buſineſs otherwiſe, faithfully, with a ſingle and upright heart, and as in the preſence of God, endeavored to ſatisfie your requeſt touching the clearing and removing ſuch ſcruples and difficulties, which, as you ſignifie, rendered this Propoſition of mine, *All men, without exception, ſtand bound to beleeve on Chriſt*, queſtionable, or rather unqueſtionably falſe, unto you. Whether any thing that hath been ſaid will turn to ſo happy an account unto you, as ſatisfaction, I cannot prophecy: only I find you a man diſ-enſnared from the ſuperſtition of vulgar credulity, and that will not ſell the Truth for the gain or price of that corruptible Crown of being reputed Orthodox; and this is a door of hope opened unto me, that ſuch things, which are agreeable both to the courſe and current of the Scriptures, and no leſs to clear Principles of Reaſon, will over-rule you into ſuch acknowledgments, which in the day of *Jeſus Chriſt* will (I queſtion not) be your honour, and peace. I confeſs I was extreamly unwilling to have been taken off from ſome other engagements lying upon my hand, by ſuch a diverſion, as the drawing up of this Anſwer to your Papers, muſt needs occaſion: but God having over-ruled that inclination in me, I have ſo much the more hope that he hath ſomewhat of conſequence

ſequence to do with his Providential interpoſure in this kind. I may very truly ſay, that the Work, in reſpect of the undertaking of it, was very ſignally and emphatically, His, having ſcarce had ſo much of my will in it, as in that reſpect, to bear that denomination of being called, mine. Notwithſtanding being engaged, it was once in my thoughts to have made ſome further attempt upon your Judgment by ſome other Arguments, to evince an Univerſal Obligation upon all Fleſh to yield the Obedience of Faith unto the Goſpel, and to beleeve in *Jeſus Chriſt*. But upon conſideration, judging you ſo propenſe in affection to the Truth, as to be ready to meet it half way in its advance towards you; and being a little unwilling too far to anticipate my intendments for a larger Diſcuſſion of the Particulars diſcourſed in your Papers, I reſolved rather to contain my ſelf at preſent within the narrow bounds of this Anſwer. The excreſcency whereof to prevent, I forbare the printing of your Papers with it; and this the rather, becauſe I had no commiſſion from you to publiſh them. If your deſire yet be to have them publiſhed, my beſt aſſiſtance ſhall be yours for the procuring, and beſt ordering of it. The God of all Grace and Truth, break up the Fountains of the great Depths of Spiritual Knowledg, and Heavenly Underſtanding in his Word, before both you, and me, and all others, who love the Truth at a better rate, then to fear the ſhame of being counted erroneous for the profeſſion of it; that the Waters of Life may flow out abundantly from us, for the watering and refreſhing of the dry and barren root of the World round about us.

From my Study, Colemanſtr. *London*, Decemb. 11. 1651.

Yours in Jeſus Chriſt, as your ſelf, and your own Soul,

J. Goodwin.

Poſt-ſcript;

To be read in Pag. 8. lin. 13. immediately after theſe words, *ſince his Fall.*

THat *Adam*, during the *interim* between his Fall, and the Promulgation of the Evangelical Promiſe unto him, was under no Obligation to Repent, is evident from hence; becauſe if ſo, this tye (according to your diſtribution) muſt be upon him, either by vertue of the Law of Nature, written in his heart, or elſe, of ſome poſitive Law of God. But, 1. For any poſitive Law, there was none made or given unto him by God, during the time we ſpeak of: nor was there any of this import given unto him before; I mean, whereby he was commanded to repent, in caſe he ſinned, or rebelled againſt God. 2. If the Repentance we ſpeak of, was required of *Adam* as due by the Law of *Nature*, then was it required either in order to his Salvation, and as ſufficient and available hereunto; or elſe as matter of meer Duty, without any reference to a Reward. If it were required of him in order to his Salvation, then was there a Principle veſted by God in the Nature of Man, whereby he was enabled to recover and ſave himſelf, in caſe of ſin and diſobedience: yea and this Principle muſt be ſuppoſed to have been carryed over by *Adam*, unmaimed and in ſufficient ſtrength for action, out of his eſtate of Righteouſneſs or Innocency, wherein he was created, into that eſtate of Sin and Miſery, wherein he

plunged himſelf by his Fall. And if ſo, then muſt it be ſuppoſed alſo to remain in the ſame vigor and ſtrength in all his poſterity, (for there is no reaſon to imagine a difference in this point between *Adam* fallen, and his poſterity:) And if ſo, then all, and every Perſon of Mankinde without exception, muſt be ſuppoſed to be in a capacity of Salvation, yea to be in an immediate capacity of doing ſuch things which accompany Salvation. And if ſo, then Chriſt muſt of neceſſity be ſuppoſed to have dyed for them all, in as much as without ſhedding of Blood there is no Remiſſion, and conſequently no Salvation, or capacity or poſſibility of being ſaved.

If it be ſaid, That that Repentance which we enquire after, was required of *Adam* as meer matter of Duty, and not in reference to any Reward intended to be given unto him by God thereupon; 1. This (I preſume) is contrary to your own ſence, who (if I miſtake you not) conceive, That the *Heathen*, without Faith in *Chriſt*, are in a capacity of ſuch a Repentance, which, in reference to them, is available unto Salvation. 2. It ſeems contrary to the courſe and current of the Scriptures, that God ſhould require ſervice or obedience from his Creature, otherwiſe then in order to their Happineſs. See to this purpoſe: *Gen.* 4. 7. *Deut.* 6. 24. & 10. 12, 13. *Pſal.* 19. 11. & 81. 13, 14, &c. *Iſai.* 45. 19. *Rom.* 2. 10. (beſides many others.)

FINIS.